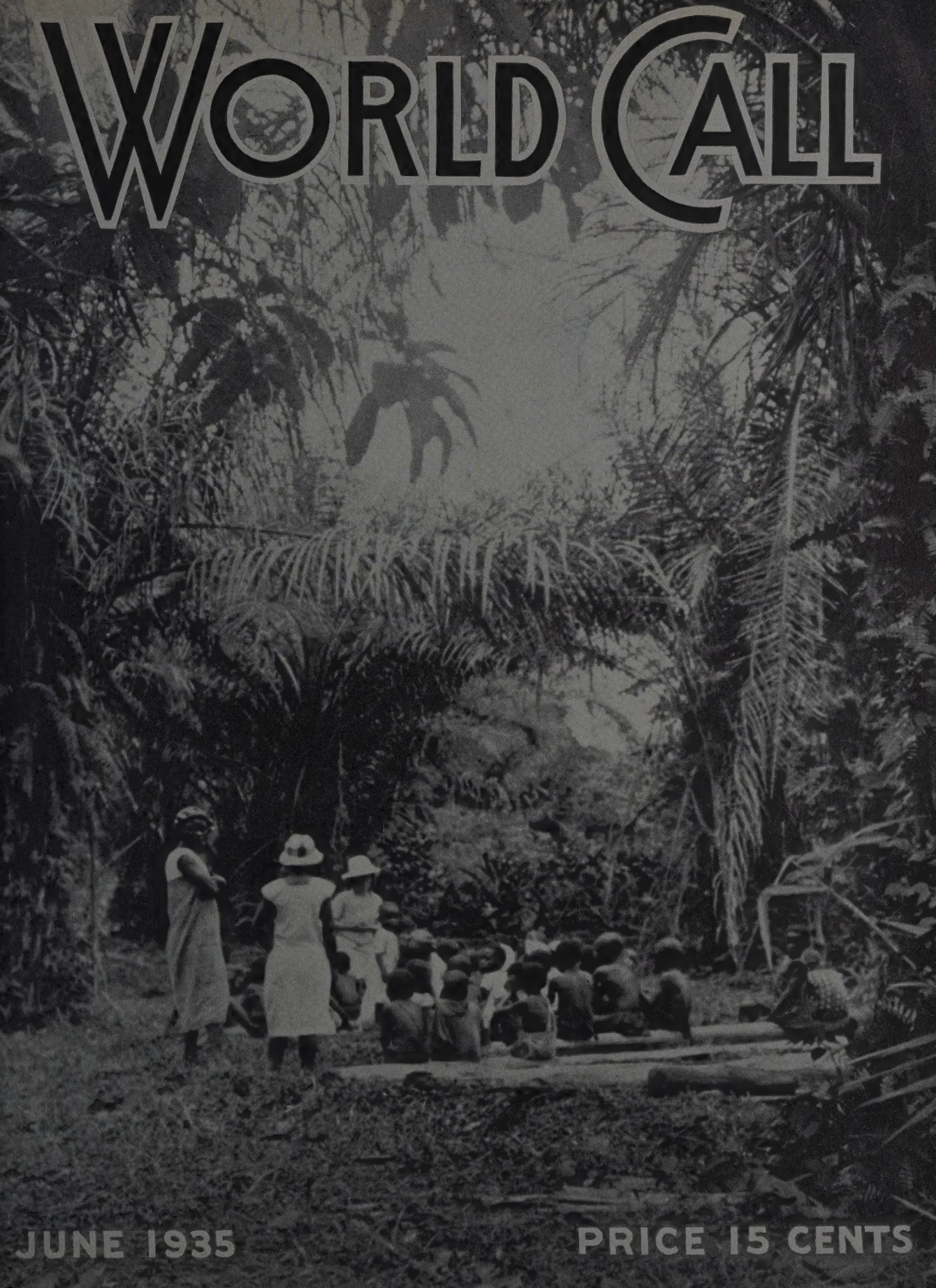


# WORLD CALL



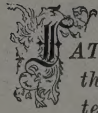
JUNE 1935

PRICE 15 CENTS



# A Prayer for Children\*

By EDGAR DEWITT JONES



**F**ATHER of the fatherless, we beseech thee to bless the children of all the earth. We are strengthened by the thought that thou knowest how tender the children are, how liable to injury, how little, and withal so precious. Thou seest the way the little feet must go, how rugged and tortuous the path they travel. Thou beholdest the beasts that lie in wait ready to spring upon them, to maim and destroy. O God, open the eyes of men that they may discern both the perils and the possibilities of each child, and so provide generously for its growth in body, mind and soul.

O Lord, we supplicate thee in behalf of the children of the poor, the innocent victims of social injustice, whose lives are hard, barren and bitter. We pray for the youthful toilers in shop and factory whose bloom of cheek is blighted. We pray for the little mothers, tender in years, who bear bravely those dull burdens which our inhumanity has set upon their shoulders. Stir thou deeply the hearts of employers and landlords that they may be filled with a love for little children and a desire to do justly by them. O bless and shield and comfort the great host of little pilgrims who come into this life so helpless, so ignorant, so impressionable, whose angels in heaven behold thy face.

Heavenly Father, sanctify the fathers and mothers of the men and women to be. Make them to know the divinity of parenthood. Bestow upon them patience, wisdom, gentleness and firmness, withal. Pour out thy grace in abundant stream upon those homes where the advent of a little child is expected, and anoint the eyes of husband and wife that they may behold the glory that rainbows their dwelling place. Grant that all such households may remember Jesus' words, that whosoever welcomes a child in his name receives the blessed Savior himself.

Almighty God, clarify the vision and enrich the heart of those who teach little children, so they may perceive the exceeding fruitfulness of their labor. Sober them when they are minded to treat their task lightly; fill them with good cheer when they are tempted to be sullen or downcast. Grant that teachers of little children may never come to regard even the most backward child as commonplace, or forget to bestow kindness upon the afflicted.

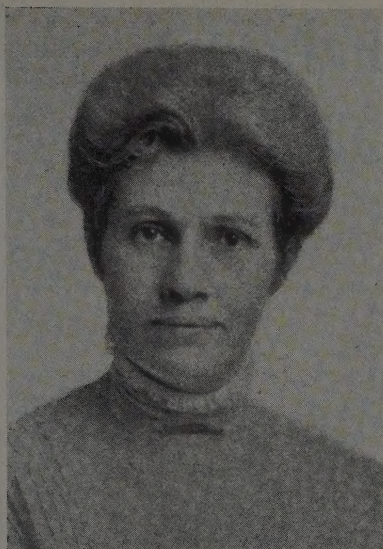
Bless, O Lord, thy ministering servants who proclaim thy Word from the pulpit, and bear thy truth from household to household as they shepherd the flock of God. Grant that they may not belittle any ministry that looks to the welfare of thy little ones. Keep before their wondering eyes the picture of Jesus setting the little child in the midst of his disciples. Grant that the office bearers of thy church may become wise unto salvation of children; and by thy spirit, moving in manifold ways, may thy church be brought to see the infinite possibilities for weal or woe wrapped up in the life of every boy and girl.

Father of Christ, grant with the passing years that we may desire nothing so much as the childlike heart. Make us to see the beauty of simplicity, to know the glory of humility, and to aspire to be learners of thee always. We beseech thee to drive from us all spirit of foolish pride, all haughtiness and avarice, which corrupts the soul. Grant that our faith shall become as that of a little child, so that, believing on thee and fearing not, we may rest secure on the Everlasting Arms, even as our children slumber in deep content and peace in our own. By the memory of the Holy Child in the manger cradle, and in the name of the Savior of us all, forgive us, lead us, and love us ever.—Amen and Amen.

\*From *The Tender Pilgrims*.







Mrs. Parmelia Ann Rigg

One of the faithful WORLD CALL secretaries through the years has been Mrs. Parmelia Ann Rigg of the First Christian Church, St. Joseph, Missouri. In her death February 17, 1935, the church, the missionary society, of which she was president three successive terms, and WORLD CALL suffer great loss.

A woman of humble means, obliged by the necessities of life to make her own way, she managed upon a modest salary throughout the mature years of her life to maintain herself, aid dependent relatives, and yet stand in the forefront of substantial contributors to the upkeep of the church, missionary society, ministerial relief, charities. She left benefactions to the different departments of the church at her death—\$1,000 to the First Church at St. Joseph, a like sum to the United Christian Missionary Society, with a possible residue to other organizations of the brotherhood. She followed a trail of thoughtful giving.

We are informed that the Parkview Church, Washington, D. C., has one subscription to WORLD CALL for every member of the missionary society.

The Chico, California, missionary society has thirty-two subscriptions for WORLD CALL in a membership of thirty-four.

## INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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# The Threshold

## Our Cover

Our June cover is especially appropriate, we believe, for a Children's Day number, picturing as it does a lovely scene from the heart of the African jungle. Mrs. L. F. Jaggard is seen instructing a class of Congo children. Logs serve as school benches and the earth is used as a blackboard.

## A World Call Pilgrimage to Mexico

At a recent meeting of the WORLD CALL publication committee it was voted that WORLD CALL sponsor a pilgrimage to Mexico following the International Convention to be held in San Antonio, October 15-20. E. T. Cornelius, head of Mexico Christian Institute and former missionary to Mexico, will conduct the tour, and the editor of WORLD CALL will also accompany the party. Points visited will include our mission work in Aguascalientes and San Luis Potosí, as well as Mexico City. Since delegates, when at San Antonio, will be only 110 miles from the border at Laredo, and since the missionary organizations groups will be studying Latin America beginning January 1, 1936, it is believed that many will be interested in making with WORLD CALL this pilgrimage to Mexico. Further information will follow in later issues of WORLD CALL.

## Midwest Institute of International Relations

The fourth annual Midwest Institute of International Relations will be held at Northwestern University, Evanston, Ill., June 24—July 5. The Institute is being arranged by the American Friends Service Committee in cooperation with the university and a local committee. Northwestern University will give two hours of credit to those taking the course and fulfilling the university requirements. Attendance without university credit will cost \$35.00 for room, board and tuition for the 12 days. Members of the faculty include Sidney B. Fay, George H. Blakelee, Senator Gerald P. Nye, I. D. Taubeneck, James Weldon Johnson, Ernest Fremont Tittle, Charles A. Thompson, Bertam Pickard and D. Elton Trueblood. Courses will be offered on:

Europe Today  
The Tension in the Orient  
Our Relations with Latin America  
Resources and Projects for Community Education in World Affairs  
The Schools and International Relations  
The Moral Power of Non-Violence  
Democracy and International Cooperation  
Economic Foundations of World Peace

Designed especially for teachers, ministers, program chairmen and college students, the Institute will be of value to all interested in promoting world peace.

Information may be secured by addressing the Midwest Institute of International Relations, Room 309, Garrett Biblical Institute, Evanston, Ill.

## Youth at World Convention

Miss Cynthia Pearl Maus, well-known youth leader and pioneer in the youth conference movement, is secretary of the youth section program committee of the World Convention. Young people who contemplate attendance at this convention

## Our Book Offer

Attention of WORLD CALL secretaries is called to the two book offers which WORLD CALL is making and which are good until June 30. For ten renewal subscriptions or for five new subscriptions to WORLD CALL at \$1.00 each, sent in at one time, we are offering a choice of one of the mission study books for 1935-1936 in paper cover. Many secretaries have already sent in subscriptions and have checked the books which they desire. Turn to page 46 in the May number of WORLD CALL for a complete list of the books offered.

should send their names to Miss Maus, whose address is Room 404, Missions Building, Indianapolis, Indiana.

Those interested in having an outline of the program of the youth sessions of the World Convention may write Myron T. Hopper, 2712 Pine Street, St. Louis, Missouri, for the March 31 and April 14 issues of *Front Rank*.

## Dr. Ainslie's Book

Word comes from the Association Press that only about 200 copies remain of the late Peter Ainslie's book of autobiographical sketches, *Some Experiments in Living*. This book sells for \$2.00. Many of our people will want to add it to their libraries before the supply is completely exhausted. Peter Ainslie lives in its pages.

## A Gift to World Call

WORLD CALL has received a greatly appreciated gift. We have for some time been dissatisfied with the title under which Dr. James A. Crain has conducted our department on current social problems. In the process of searching for a new and appropriate heading we kept coming back to the conviction that the best such title was one long associated with the writings of Dr. Alva W. Taylor, former head of the Board of Temperance and Social Welfare. A well-founded faith in Dr. Taylor's generosity led us to ask his permis-

sion to use the title, "Social Trends." His reply was one which, while disclaiming any legal rights in the matter, graciously gave to WORLD CALL any moral claims he might have. In accepting this gift we not only acknowledge the generous spirit of the donor but also accept as a trust the responsibility associated with this title made honorable by the discriminating comments of a man whose influence in the field of the interpretation of current social problems in the light of the teachings of Jesus has surpassed that of all other Disciples. WORLD CALL thanks Dr. Taylor for "Social Trends."

## Score One!

WORLD CALL for May came to the editorial offices the morning of April 25. Scarcely had we taken time to scan its pages when a card arrived from J. H. Bullock of Overland, Missouri, gently chiding us for our editorial reference to Pentecost Sunday as June 10, when a most casual glance at the calendar would reveal that June 9 was the date. Following the time-honored custom of rationalizing ourselves into the belief that some good arises out of every evil, we observe that this word demonstrates the following facts:

1. WORLD CALL subscribers get more prompt delivery of their magazine than does the office.
2. Subscribers turn to WORLD CALL as soon as it is delivered and read it with both dispatch and discrimination.
3. There is one subscriber other than the editor who reads the editorial page. Splendid! With that assurance we shall continue it.

## New Rural Book List Available

A new list of almost 400 titles of books, pamphlets and periodicals, entitled *A Guide to the Literature of Rural Life*, compiled by Benson Y. Landis, has been published in a pamphlet by the Department of Research and Education, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. It is the third edition of the *Guide*; the first having been brought out in 1929. The purpose of the bibliography continues to be the listing of representative titles of the more recent and accessible works on rural life.

Titles are arranged under thirty-six divisions, including works on history, philosophy, biography, poetry, fiction, economics, government, sociology, home making, planning, health, social work, dramatics, music, the library, education, religion, international relations. The list contains, for example, practically all of the important books now in print on the rural church in the United States. Single copies of *A Guide to the Literature of Rural Life* are available at ten cents each.



# WORLD CALL

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C. E. Lemmon

H. O. Pritchard  
Mrs. W. F. Rothenburger

James A. Crain  
Edgar De Witt Jones

VOLUME XVII

JUNE, 1935

NUMBER 6

## *The Child in the Midst*

WITH Children's Day the Christian Church seeks to recover the spirit of Jesus and to put the child in the midst of all life. This is not easy of accomplishment. Many of the day's programs have been built for the entertainment of the onlooking adult. This is unfortunate. Children's Day is for the child. In its observance let the church acknowledge its responsibility for the children committed to its care and its concern for the child life of our world. On this day let the church's children express in beautiful worship and in the sweet sacrament of Christian sharing their sense of fellowship with children of every race the world around. Thus it may become a day of the expanding life.

## *A World Concern*

ON PAGE five of this issue is an article by Dr. Stephen J. Corey in which is made the statement that one-third of the United Society's remittances for the year come in June. The ministers and laymen of our churches might better appreciate the significance of the situation if in their local fields the structure of an entire year's work were dependent in a like degree upon the somewhat fortuitous circumstances of a single month. By the use of a small measure of imagination our people will be able to share the world pastoral concern of President Corey.

## *Recovery?*

SINCE the earlier days of the depression, when prosperity was ever just around the corner, a marked degree of wariness has characterized the pronouncements of our economic and politico-economic prognosticators. All the more significant, therefore, are the somewhat careful but hopeful statements of recent weeks. Nor can these be traced to a single source. Our morning papers, not long since, carried the text of the President's latest fireside radio talk with its assertion that never since March, 1933, had he felt so unmistakably the atmosphere of recovery. In the same papers the United States Chamber of Commerce, which has never been accused of coloring its statements in support of the New Dealers, was reported as asserting that the nation is closer to breaking the back of the depression than at any time since recovery began. At

about the same time it was revealed that the March-April department store sales were the best since January, 1931, and were 81 per cent of the normal of 1923-1925. A quarterly gain of 64 per cent in motor car sales over a year ago, a 15 per cent increase in mail-order and chain-store sales and a decrease in relief in the winter month of March, together with the statistically conservative American Federation of Labor's report of a "slight" increase in employment, all tend to substantiate the statement of the Chamber of Commerce. Rather timidly, business men all over the country are beginning to say that recovery is on the way.

## *A Peril of Recovery*

WHETHER or not recovery of a substantial nature is at hand is a question subject to widely varying opinions, determined largely by points of view. There is one element in the situation which appeals to us as disquieting. We refer to the insistence on the part of some of our people that, since recovery seems to be in sight, any and all contemplated social legislation intended to prevent or lessen the acuteness of future depressions should be postponed until such time as recovery is complete. This attitude we consider a peril fraught with implications of tragic significance. Let America pass through the depression and out into an era of the most moderate prosperity without effecting social changes of a permanent nature, and each day of rising hopes and rising markets will lessen the probability of any such changes being made. This, in turn, would mean but a surrender to the old and vicious philosophy of the cycles of plenty and want, a philosophy which impugns either the intelligence or the good will of a people whose demonstrated ability to produce is a marvel of modern times. Let there be no mistaking the fact that now is the time for the expression of social repentance in socially beneficial legislative action. The peril of recovery is the peril of forgetting.

## *The Younger Men's Congress*

THE National Younger Men's Missionary Congress, which met in Chicago under the auspices of the Laymen's Missionary Movement early in May, was attended by over 1,000 delegates, about 60 per cent of whom were laymen. The gathering was an important



and helpful one, but neither in its make-up, outlook nor findings was it a "younger men's" congress. The suggestions for the guidance of the group discussion meetings were really excerpts from a book of a capable veteran of the organized life of a great communion. This fact probably influenced the findings, which were largely in the terminology and spirit of the older rather than of the younger men. This is not to suggest that the findings were not good. They were. We believe, however, that if the younger men of our churches are to know something corresponding to the compelling missionary motives of their fathers they will require for the crystallizing of their convictions opportunities for conference and discussion in which they do not feel that they are being directed by leaders who are apprehensive lest the older and honored formulas be cast lightly aside. That some of those present at the Chicago gathering had such misgivings was apparent in the lobby discussions and from the fact that they felt the need for an independent conference limited to the younger men. The essential issue here is that perennial problem arising out of the overlapping of the generations of leadership. The older generation is hesitant about entrusting its beloved cause into hands which sometimes seem needlessly disregarding of the past. The younger generation is likely to imagine that no one ever lived before. But both are needed, the younger generation and the older, both essential to the realization of the purposes of God on earth. To our own leadership in the brotherhood and in the local church we commend the necessity of confidently placing responsibility upon our younger men as fundamental to the building up of a continuing constituency committed in heart and mind to the world program of the Christian religion.

### The Rural Church Commission

THE National Rural Church Commission of the Disciples of Christ, which met in Indianapolis the last week in April, was a rather level-headed gathering, and certainly an earnest and conscientious one. That its findings were preliminary to a more serious and thoroughgoing study was generally assumed. The occasion called for no startling pronouncements and none were made. We believe, however, that the initial steps taken in the Indianapolis meeting were constructively good. The commission wisely renounced any ambition to become an administrative body, preferring rather to confine its functions to the finding of facts and the stating and advocating of policies. Its expressed desire to employ brotherhood agencies to carry out its purposes is reassuring. The recommendations made to these agencies and departments were practical and specific, were offered in good spirit and, we are persuaded, will be so received. The emphasis given to social issues indicates an awareness of the current problems of our rural populations which is basic and salutary. All in all, it was a heartening meeting.

### The Commission's Future

IT IS not difficult to believe that the National Rural Church Commission may well be destined to become an important factor in the life of the churches which are its primary concern. To do this it will need to keep close to the local church and to become increasingly community-minded, not in seeking to limit the church's horizons of influence, but in the sense that it accepts as a basic principle of action the proposal that the church was made for the community and not the community for the church. To be of more than passing value the Commission must be free and must operate in an atmosphere of freedom. It should not be subjected to manipulation or restraint either official or officious. It should own no fear save the fear of failing to discover and give full expression to the truth. It must be free, too, from the self-imposed, but none the less confining, restraints of prejudice and bias, holding fast to its stated ideal of becoming a fact-finding agency first, and then, and only then, a policy-making and advisory body. Let the policies and the advice follow rather than anticipate the finding of the facts.

### Hollywood's America

R. J. CRUICKSHANK, American correspondent of the *London Daily News Chronicle*, and president of the Association of Foreign Press Correspondents, in commenting recently on the manner in which the people of England form their opinions concerning American life, said that the films we have sent abroad have played a large but far from satisfactory rôle in interpreting us in other lands. "Imagine," said Mr. Cruickshank, "the idea of America you would have gained from the films you have seen in the past five years. It would be of an America bounded on the north by Constance Bennett, on the east by Clark Gable, on the west by Tom Mix's horse, and with Mae West guarding the more torrid zones." Even the humor of such a statement cannot obscure its more serious implications concerning the misrepresentation of our country by these ubiquitous ambassadors of Hollywood. Indeed, we are inclined to the belief that we should be relatively fortunate were the celluloid missionaries of American culture limited to the four notables mentioned by Mr. Cruickshank; at least we believe a good case could be made for Tom Mix's horse.

### For Public Consumption

SEVERAL ordinarily alert periodicals and at least one church convention prematurely rejoiced over Secretary Swanson's declaration that the Pacific maneuvers would not reach within 2,000 miles of Japanese territory. *Time* realistically dubs the statement as "incorrect." But 620 miles separate the Aleutians, American maneuver field, from Japan's nearest Kurile Islands. The program remains essentially unchanged. To term such statements as misleading is kindly.



# As We Approach June Thirtieth

By STEPHEN J. COREY\*

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FOR our brotherhood of the Disciples of Christ it is especially essential just now that we hold to our integrity and unity as a people, renew our sense of destiny and share in the extending of our horizons to the ends of the earth. Smallness and parochial ideals would be fatal in an hour like this. Our surest unifying motive and our greatest assurance of corporate brotherhood strength lies in an acknowledgment and expression of our mission to a needy world. It is not simply Christ or chaos for the world, as terrifying as that latter alternative is; but it is Christ for the world or futility for the church itself. The missionary program of the church is the one convincing demonstration of our world-embracing partnership. A narrow and self-limited vision means ultimate suicide for the church itself. "It dries up the very streams it seeks to monopolize." We cannot enjoy the partnership without sharing the responsibilities.

The call to make Christ central and supreme is hypocritical and meaningless if we fail to take seriously the words of the same Christ that the field is the world and that his gospel is for every creature. The claim for the restoration of New Testament ideals is ridiculous unless it includes the recovery of the spirit which dominated the followers of Jesus in those early days. The churchman who refuses to give to missions and the Christian leader who leaves the wider reach of the kingdom out of his preaching and planning, is certainly taking issue with the Christ of the races.

We must safeguard and strengthen our organized work of Christian missions and education. We cannot without disaster fail to hold our great repository of missionary spirit and life through which missionary apostles can burn their lives out for God and can express Christ's world purpose at home and abroad. And missionary work does not grow up like Topsy in *Uncle Tom's Cabin*, any more than Christlike character develops without edification. It is through advocacy and heralding and teaching and united stimulation and effort that missionary advances are made. The two causes of Christian missions and education are inseparably linked as we promote the latter through the

Bible school, the home, on the college campus, and in other ways in America, and take the teaching method of Jesus into all our fields abroad through Christian schools of every kind and through every possible channel, in order that we may stabilize our evangelism, train the churches and native leaders, and endow our movement for the future with converted intelligence. This is vitally necessary here in America now where our education is rapidly becoming secular, and in distant lands where governments often deny any religious responsibility whatever.

We have pushed back a world frontier and are well started on a world mission. We must now carefully correct our mistakes, and bring the work to fruition with the same enthusiasm that we have put into starting it.



Hospital at Wema, Africa, one of the three hospitals without a doctor

The missionary year draws toward a close. Concern takes hold of both those who are doing and those who are administering the work. If we divided our giving and remittances into monthly or quarterly periods there would not be so much uncertainty or anxiety. In that case we would know about what would happen as the books of the year close and we could plan accordingly. But when one-

third of the remittances for the year come in June, we are kept in the deepest suspense until the final issue is certain.

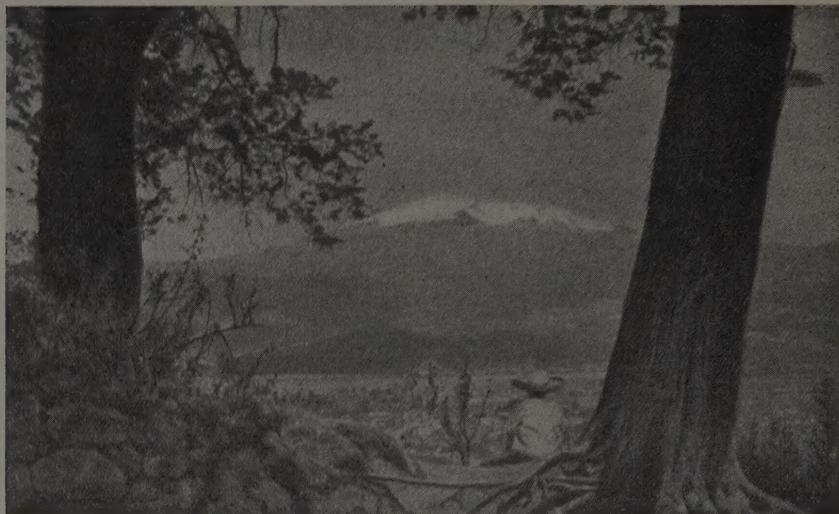
We started out to make this a plus year by asking for a 10 per cent increase in giving. That is not for advance work to launch any new enterprise, but only to answer the extreme need of holding sacred lines and easing some of the precarious situations where burdens are almost unbearable.

Have you ever known the desperation of trying to carry on a hospital without a doctor? Here in America such a situation could be relieved by going a little way to another institution, but in Africa where there is no doctor there is no way. Disease goes unrelieved, operations cannot be undertaken, and patients die of neglect—and they die near an empty building formerly dedicated to Christian healing. Ten per cent increase would help send physicians to our three doctorless hospitals in Africa. In India it is nurses that are needed

\*President, United Christian Missionary Society.

(Continued on page 11.)





No suggestion of Mexico's discontent is revealed in this peaceful scene

## Protestantism Looks at Revolution

By SAMUEL ROCHA\*

PROTESTANTISM is a religious revolution." This saying of Emilio Castelar is in accord with the declaration of Jesus, "I come not to bring peace but a sword." And the present revolutionary movement in Mexico arises out of the restlessness which the gospel message stirs up in the heart of man, and out of man's dissatisfaction with himself as he contemplates his lack of progress, and his inability to face life. Nor is this dissatisfaction seen only in the individual. It is social as well, appearing among the different peoples of our common humanity and, when stimulated by the message of Jesus, awakening to vital reality.

Protestantism has no central hierarchy and need make no compromise with temporal powers which may force it to submission and unconditional obedience to promises contrary to its ideals. It is not founded on dogma; its foundation is Christ. Dogmas imprison but Christ gives life. It may thus be said that Christianity is an evolutionary movement of individual emancipation and social redemption.

In Mexico, Protestantism began with the proclamation of the liberty of conscience which characterized the Magna Carta of 1857 and was an answer to a call by the liberals who needed help in the social redemption of the Mexican people. Protestantism came to the ignorant masses, to the unredeemed Indians, and did its part in their uplift. The missionaries brought a message of spiritual salvation and a higher standard

of social living, and the message of love reached for the first time the oppressed and despised. They did not bring us dogmas, formal prayers or static catechisms; they brought us vital principles revealed in the book of books. And because of this the movement has been one of popular redemption. Men of farm or factory upon listening to this book being read felt a desire to know more. Those who could not read learned to read; those who could read just a little learned to read better; those who had some culture felt stimulated to get more knowledge in order to help the others. Alongside the humble evangelical chapel sprang up the school, and when this was not possible the chapel was used as a school during the week and on Sundays as a church where the word was preached. Every evangelical preacher was also a teacher to carry the light to the mind and joy to the heart. The little evangelical school was the precursor of the federal school which is so popular today.

Not only in the country but also in the great cities were the Protestant educational systems, those which introduced the most advanced pedagogical methods, athletics, moral teaching, and special campaigns such as those in favor of temperance and hygiene. Before the federal school authorities instituted antialcoholic campaigns, evangelicals had a definite antialcoholic program, with parades and conferences. Before there was a government department of health, the evangelicals printed literature in abundance and held meetings to teach knowledge of hygiene. At the same time that

\*Pastor of church, Aguascalientes, Mexico.



we learned hymns we learned temperance songs, and along with the commandments we learned the precepts of cleanliness. Many of the pupils from our evangelical schools are at the present time occupying places of great responsibility in the government, in embassies, in universities and in business. Many of the present directors of federal education, of the "cultural missions" and of educational institutions were students in our schools, and some of them evangelical pastors before assuming these other duties.

Wherever the gospel has gone, the shadows of ignorance and superstition have disappeared as does the darkness when the morning star appears. Towns where formerly the earnings of a year were thrown away in one religious festival in honor of some revered saint—a festival of fireworks, wine and dancing—today have been consecrated to a higher life, to the improvement of homes and the building of schools.

Christ came to the poor, associated with them and lifted them to a better life. The gospel has done the same thing in our country; it has healed the broken-hearted, bound up the wounds of the hurt and given liberty to the captives. Never has it united itself with the exploiter, never has it been guilty of extortion.

The Protestant has been known for his obedience and respect for the laws. When the Roman church closed her doors as a demonstration of rebellion against the government, we held our churches open in spite of the fury of the mob. Now that the laws of education make it necessary to close private schools, they bring back unforgettable memories for they have cost us part of our lives. But we are ready to obey the government rather than twist the purposes of our leaders and rise in sedition or sow the seed of discontent in society. We know that if the government orders us to close the churches our faith will not decrease but may increase. Our religion is not a religion of church buildings; it is a religion that lives everywhere, and for eternity.

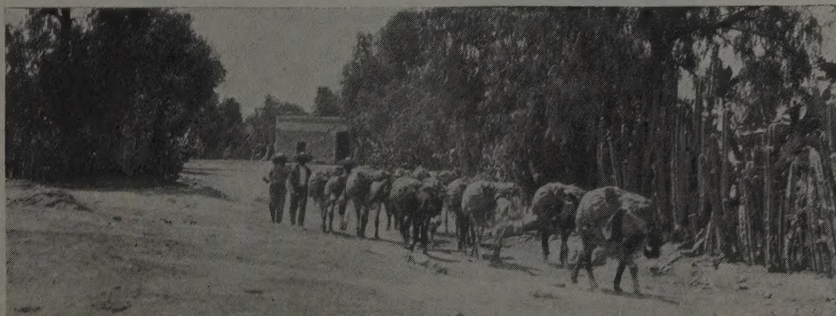
Our contribution to the ideals of the revolution has been great. We cannot calculate how great. We have been the outpost of that which today is done in an official way by the government for the social redemption of our beloved country. And we consider ourselves the best prepared to cooperate with our govern-

ment in the actual work of material and spiritual reconstruction of the people.

We understand the course of the antireligious campaign which the present government is carrying out. It opposes the abuses of religion that have ruled the conscience of our people for more than three centuries. Truly this religion has been "the opium of the people." Its representatives have lashed the backs of masses in accordance with the exploiters; they allied themselves from the beginning with the tax collectors, petrified the energies of four centuries into beautiful churches, and left the Indian in his abjection and ignorance. There were a few "men of God" who gave a little bit of love—Las Casas, La Bastida, Gante and others—love that was absorbed as dew in the desert. This religion has always fought to conserve its temporal power and to protect its great possessions, which in the time of Juarez constituted a little more than two-thirds of the national wealth. Because of this it rises haughtily today, threatening to boycott the economic life and the government educational institutions, and launches a fratricidal revolution with the cry, "Long live Christ the King!" The government has reason for its attitude.

As Christians, we evangelicals believe that this state of chaos will not last long. We have faith that there will come better days for our beloved country. We believe that the ignorance, the superstition, the stupor and the abjection of our people will not end in violence but in the establishment of a higher and more spiritual type of religion. Our race is mystic par excellence, as is shown by our beautiful cathedrals and marvelous ruins of the sacred places where our ancestors built their "teocallis." That spiritual and high religion is found in Christ the Redeemer of the world. The nature of the religion of Christ consists in the power which it possesses to transform lives, to change hearts, to infuse new ideals of love.

We do not believe that our country will go to cold materialism; the Latin race has a passionate soul and it will be shaped for the future by the fire of the pure love of God. We believe that a spiritual renaissance will arise that will force the steps of our nation into the way of truth and life.



Burden Bearers of Old Mexico



# Candidates Appointed

By C. M. YOCUM\*

THERE is always a justifiable thrill in the appointment of a missionary. In the days when the College of Missions was graduating its largest number of students, there were few religious experiences which so joyously gripped one's soul as that which came when a new group arose from their knees in Graham Chapel following ordination and went out to their respective fields singing:

"Lead on, O King Eternal,  
The day of march has come."

After several years of recalling missionaries, the executive committee of the United Christian Missionary Society, at its April meeting, once again had the joy of appointing two candidates. Both were assigned to India but their appointment will only partly replace losses in personnel sustained there this year.

One of those appointed was Miss Dorothy P. Menzies, daughter of Mr. and Mrs. Walter G. Menzies, missionaries to India since 1901. Miss Menzies was born in India twenty-five years ago and knows our Indians and their language as only a child can learn them. She received her grade and high school education in the schools at Naini Tal and Mussoorie, India, and in America, graduating from high school at Enid, Oklahoma. She received her Cambridge Higher School Certificate and her Teacher's Certificate at Woodstock School and College, Mussoorie, India, and will receive her B.A. degree from Bethany College in June. Her recommendations are unique in that all questionnaires returned give her the highest possible rating in every point.

Miss Menzies will sail for India some time this summer and will go at once to Woodstock where she will become our representative on the faculty. She taught there two years fol-



C. M. Yocum, Dorothy Menzies,  
W. F. Turner

lowing her graduation and the principal of the school is so anxious to have her back that he would have called her on the responsibility of the school had we not selected her as our representative. Woodstock is a cooperative American school in the mountains of North India where children of missionaries and others receive their grade, high school and junior college training. We furnish a teacher and make a small cash contribution.

The Indian Mission and we at home are delighted that Miss Menzies is so splendidly qualified to take this important position. The ex-

ecutive committee was deeply impressed with her and following her appointment consecrated her with prayer led by W. F. Turner who, as pastor of our church at Yakima, Washington, baptized her some years ago. His presence at the committee meeting at the time of her appointment was a happy coincidence.

The second appointee was Mrs. Miriam C. Terry of our church at Chicago Heights, Illinois. In June of 1932, Mr. and Mrs. Chester Terry completed their work at Kennedy School of Missions, Hartford, and went to Edinburgh, Scotland, for further training. In the spring of 1933 they were notified that because of reduced receipts they could not be appointed as missionaries and should seek work in Scotland or return home. Instead of following either course and in re-

sponse to a letter from the field, they went to India in the hope of finding work of a temporary nature but with sufficient remuneration to make a scant living until such time as the society could appoint them. They felt that if they must mark time they preferred to do it in India, even on short rations, where they would be gathering experience for their life's work. They were successful in  
(Continued on page 14.)



Mr. and Mrs. Donald A. McGavran and family with Chester Terry, right and Mrs. Terry between Mrs. McGavran and the children

\*Secretary, foreign department, U. C. M. S.



# The Unity We Have

By HAMPTON ADAMS\*



Hampton Adams

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WE MAY have more Christian unity than we think. Those of us who really want it think we have little enough. Just a few miles from the writer's home there are three churches within three hundred yards of one another presuming to preach Christ to a village of one hundred and fifty people. You do not have to hear from me that the rivalry of those churches is depriving that community of a vital Christian message, of religious education and of pastoral oversight.

On Thursday evening before Easter every year our community has a union communion service. It is the holiest hour in Holy Week. But one church, representing a large and powerful denomination, will not join with us. Another celebrates the Supper by itself except in those years when the rest of us go to that church and receive the emblems at the hands of their properly ordained minister.

There is no need to take further space telling of our lack of unity. The more than two hundred separate denominations in their striving with one another and their boasting blatantly advertise this "scandal of Christianity."

But in spite of all this disunity there is more unity than we sometimes discern. Unity has to be judged in the way of the livestock market in Dr. Fosdick's famous illustration. The price of hogs is not very significant to one's mind on a given day unless he knows whether it is an up-market or a down-market. Christian unity is far from being realized but it is on an up-market.

There is a measurable unity that can be quickly accounted for. The United Church of Canada came into existence in 1925. The Methodist, Presbyterian and Congregational churches of that country became one in the United Church. But before this great union could be consummated there had to be one Presbyterianism, one Methodism and one Congregationalism in Canada. It took nineteen separate unions of more than forty different church bodies to prepare these three denominations for the complete unity.

The union of Presbyterianism in Scotland is recent. The barriers to that unity were overcome only by a determined spirit of unity.

In this country we have seen the union of the Congregational and Christian churches and the union of the Reformed Church in the United States and the

Evangelical Synod of North America. The latter union was accomplished in June of 1934 and made the eleventh union of churches in the United States since the year 1906.

Church federations, conferences and concerted action are short of and different from Christian unity, but in them there is the spirit of unity that is the primary and potent factor in all that is yet to be realized in a united church.

The Stockholm Conference on Life and Work in 1925 did not face such difficulties as the later Lausanne Conference because it avoided the questions of doctrine and ecclesiastical order. But Stockholm was a tremendous achievement. The war psychology had not passed. But Germany and the Allies were there together. That the situation between them was sometimes tense to the very breaking point, is evidence that it was all but impossible for them to be there together. But there they pondered, prayed and worked together in meeting their common responsibility to a world that is needing Jesus Christ.

Great sections of the divided church faced courageously the theological and ecclesiastical difficulties in the way of unity at Lausanne in 1927. There the representative churches unanimously agreed on the statement of the church's message to the world.

The International Missionary Council in its Jerusalem Meeting in 1928 made a very brief statement of the Christian message beginning with those never-to-be-forgotten words, "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become." But after four short paragraphs the Council stated: "We will not ourselves offer any further formulation of the Christian message, for we remember that as late as August, 1927, the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that conference after it had been received with full acceptance. We are glad to make this our own."

The Federal Council of the Churches of Christ in America has fostered the spirit of unity for more than a quarter of a century. The president, vice-president and general secretary of the Federal Council signed a statement for the last biennial meeting that included the following testimony:

(Continued on page 26.)

\*Minister, First Christian Church, Frankfort, Kentucky, and commissioner of Association for Promotion of Christian Unity.



# Laying Enduring Foundations in China

By FRANK GARRETT\*

**T**HIRTY-EIGHT years ago I went to China. After nine months of language study I became pastor of the church at the Drum Tower, Nanking, and began preaching in Chinese. There were one hundred members of the church who had been brought in by Dr. Macklin, F. E. Meigs, E. T. Williams and others. Under the treaties we protected our converts from persecution. This speeded up the trend churchward. The church was an ark of safety and we were glad to see people rushing into it, though often the results were unsatisfactory. The church's foundations were not well laid, but they were laid. We saw much grief because of early faults, but we never ceased to believe in the church. We learned, however, that our church roll was not an enduring foundation for the Kingdom of God.

Sometimes in our eagerness to spread the word of God far and wide, we sent out salesmen to retail Bibles. They received a salary and kept the sales money besides for travel expenses, reporting once a month places visited and sales made. It was easy to get a good report. But how could a busy missionary check up on it? The man might have been in his country home farming all the month and have written a glowing report of wide travel and encouraging sales. There was much slippery work done on the foundation laying. And yet millions of copies were sold and the Christian classic thus entered as good seed into many hearts, and here and there life was stirred into Christian activity, and the kingdom was spreading beyond any organized church. "The entrance of Thy word giveth light." As time went on, however, we depended less on the printed page and more on personal teaching and the truth expressed in life.

The missionary naturally felt that he was a representative of a Christian civilization, and that to introduce features of our American civilization was kingdom building. One leading church worker from the United States of America said, "You can never Christianize the Chinese until you get them to cut off the

queue and adopt American dress." One of our own leading Christian women touring the world sat at my table in Nanking at a time when the first railroad was being constructed through my country district. Members of my country churches had suffered much because of the methods used in this construction. I expressed my fear that because of un-Christian methods employed the construction of the railroad would do great harm to the church itself in developing anti-foreign and anti-Christian feeling. My guest turned upon me at once and very caustically asked, "Don't you believe in Christianity?"

We found that American civilization had its Christian aspect, but to transplant it to China was not laying kingdom foundations. The world has no civilization which China should copy if she is to become a Christian nation. We can but plant the seed of the kingdom and tend the growth and wait for the harvest of righteousness—the kingdom.

Through the trial and error method we came to the more definite conviction that "other foundation can no man lay than has been laid in Jesus Christ." So from the early days we sought especially to present Christianity in healing the sick, caring for the poor, teaching the way of life, and leading the way in a Christlike spirit. A secretary of another mission said of us, "For the time in China, the men and money invested, you have more to show than any other mission which I know." Mr. Funk, then home secretary for the Christian and Missionary Alliance, visited China and said after seeing our work, "You have the most spiritual mission I have visited in China." So in some respects at least the foundations were being well laid.

From the early days we emphasized union and worked toward union by fellowship, federation and cooperation. In Nanking, our first station, all missionaries of all Protestant missions, Methodist, Presbyterian, Quaker, Christian Adventist, met in union worship each week and held monthly socials. Out of those days of religious understanding have grown the following great union enterprises:



Meigs Hall, University of Nanking  
Honoring F. E. Meigs who was largely responsible for the union enterprise

\*Retired missionary to China.



(1) The University of Nanking, perhaps the most serviceable to the kingdom and to China of any university in the Orient. That it is appreciated by the Chinese is indicated by the fact that their various donations to the university last year totalled \$260,000 (Chinese dollars).

(2) The University Hospital, a development on the foundation laid by Dr. Macklin at the Drum Tower. This is now one of the largest hospitals in China, and last year reported 85 per cent of the beds constantly filled. The average of 240 modern hospitals in China shows but 60 per cent occupancy. This hospital renders a conspicuous service in the capital.

(3) The Union Theological Seminary, with large enrollment and fine corps of teachers, has recently received several million dollars in one legacy.

(4) The Bible Teachers' Training School for Women, a training center for hundreds of Bible teachers for work in homes and among women.

(5) Ginling College for Women, outstanding in its service to the women of all China. Union is fundamental in the kingdom in the mind of Christ. We have laid deep and enduring foundations for union work.

Our mission has also been interested in national union movements. A. E. Cory rendered a splendid service as executive secretary of the Bible Study Committee for China. The writer once held a similar position in the Evangelistic Association of China. He had the responsibility for planning and calling the Hankow Conference of 1911, which for the first time brought together a national conference of Chinese Christian leaders. The hundreds of Chinese attending and the few missionaries, coming often from remote and ob-

scure fields of labor, were amazed and greatly heartened to see the strength and ability of the Chinese Christian leadership then existing. A new day dawned for the Chinese church, a day of greater self-respect and higher hopes.

Our missionaries were also prominent in the federal councils of churches in the provinces in which we worked. This was foundation work for the present National Christian Council in which we have our part and which is rendering such splendid service for the whole Christian movement in China.

To the credit of other missions we must say they have sometimes excelled us in their desire for union, and to this must be attributed the success of our union movements.

Our missionaries are now very active in promoting cooperative movements among farmers and other laborers, leading them into the Christian attitude of brotherly sympathy and helpfulness. These are proving very successful and are truly kingdom building.

So in many ways we have laid enduring foundations for the kingdom under the spirit and guidance of Christ. As Christ looked back and realized that he was fulfilling the best aspirations and hopes of his people, so we have been led to see that the highest aspirations, hopes and conceptions of life are foundations laid through the thousands of years of Chinese history by the great Master Builder and upon which we must build. We cannot neglect them. We find ourselves in a very large and real sense coworkers with God and a host of his servants in the great enterprise of laying enduring foundations for the kingdom, his kingdom which is to come on earth.

## As We Approach June Thirtieth

*(Continued from page 5.)*

to care for the seriously sick and for those operated upon by the hard-driven doctor who works with the multitude night and day. Ten per cent increase would enable two well-trained Christian nurses to sail for India. Both the doctors for Africa and the nurses for India are ready, but cannot go without the increased giving. These are but illustrations of equally great needs in practically all fields. Missionaries are broken and ill because of overstrain and underpay. Fifteen have come home this year because of illness. National workers are living far below the levels of health and self-respect.

Here in the homeland one whole section of the Mexican Christian Institute, San Antonio, Texas, has had to close. Hundreds of needy boys and girls have been denied the help of that Christlike institution. In our Hawkins, Texas, Negro school one whole floor of the girls' dormitory has been shut off for lack of furnishings, and girls have been crowded together in a way in-

imical to health and to the needs of quiet and culture. Property in many places is falling into serious need of repair. Three western states are without superintendents in missionary and religious educational work. Five mission churches in strategic frontier towns are without the greatly needed care of full-time ministers. In three states Negro churches, thrown back upon the basis of their underprivileged life of forty years ago by the economic crisis, are in great need of evangelistic leaders. No religious educational work is being done now among our Negro churches, nor can it be done until increased funds are provided. Several of the religious educational directors and home missionary workers are below Christian subsistence in their salaries.

We have been pressing the matter of a plus year in our missionary giving. For a time the indications were heartening, but there came something of a reversal in March. And now the final test comes as we approach the thirtieth of June. A decided increase in receipts will be necessary if the help which has been so ardently longed for and which is so vitally essential is not to be denied.



# Personalities

By FRA EDGARDUS



Mrs. Anna R.  
Atwater

I ASSOCIATE Mrs. Anna R. Atwater with "lavender," if not "old lace." I have rarely seen her on the platform that there was not some touch of lavender about her costume. We have had, as a communion, some able women speakers, and Mrs. Atwater belongs at the top of the list. Always thoroughly prepared and easily heard even in a large building, she presides with a fine dignity over an assembly. Mrs.

Atwater now resides in Grand Rapids, is a regular worshiper at the morning services at Central Church, and is still in demand as a speaker for missionary gatherings.

Wellington M. Logan, second in command of the extensive and strong Y. M. C. A. set-up at Detroit, is a Canadian by birth. He graduated at Hiram, preached for a brief period, entered the Y work, and has been in Detroit for a quarter of a century. His acquaintance among Detroiters is remarkable and comprises representatives from every walk of life. He is athletically inclined, puts up a smart game of volley or basket ball, keeps himself physically fit by regular exercise. He was an elder and chairman of the board in old Central Church in the days of C. J. Tannar and others, and is now an elder in Central Woodward Christian Church. He has been a teacher of the Bible for many years and seems to have found the fabled fount of perpetual youth.

As I go over the country I am greatly heartened by the promising young preachers whom I meet, alert, studious, devoted, ambitious to fulfill their ministry. For instance, such splendid personalities as these: Floyd Faust, of the Broad Street Church, Columbus, Ohio;



Earl Daniels

Maurice Fogle, of the Hamilton Avenue Church, St. Louis; Earl Daniels, of the church at Salem, Indiana; G. Edwin Osborn, of the Hanover Avenue Church, Richmond, Virginia; if I may mention the first four that pop into my mind.

Willard E. Shelton, newly elected editor of *The Christian-Evangelist*, is the youngest man to

hold such a position among the Disciples in my day. He is a slender youth of pleasing address, who might be taken for a movie star, a young collegiate or a budding poet. He writes well, takes a broad view of things, and his journalistic sense is definitely in evidence during the short time he has had *The Christian-*

*Evangelist*. Not overly strong, he needs to conserve his energies at the outset of what promises to be a shining career.

Stephen H. Zendt built the new Christian Church at Galesburg, Illinois, and has ministered there for more than a decade. S. H. left railroading to enter Eureka in the great old days when Burnham, Idelman and Steve Fisher were there. He had a fruitful ministry at Oskaloosa, Iowa, from which he went to the Second



Willard E.  
Shelton

Church at Bloomington, where he did a faithful work. There is something extremely wholesome about Steve Zendt. He is genuine, forthright, and he knows what's going on in the world. He is a good example of a hard-working, kind-hearted parson, who reads widely, prepares his sermons carefully, and yet has plenty of time to "talk it out" with old Brother Johnson or Sister Jamison.

Clarence E. Lemmon, minister at Columbia, Missouri, is rightly adjudged one of our finest preachers. His style is admirable, artistry and logic going arm in arm. The clarity of his mind is in evidence, both in his speaking and writing. He reads widely and with discrimination. There seem to be no dull places in this parson's mental realm. He is a sprightly conversationalist; and right now he has a book in his system that will just have to come out before very long—

a book about preachers and, well, it is best that I keep some of this back—it will sharpen your curiosity.



Stephen H.  
Zendt

E. F. Daugherty, Muncie, Indiana, possesses a vocabulary that even Dr. Frank H. Vizetelly would respect. By the way, Dr. Vizetelly holds that there are 1,000,000 words in the English language and the new dictionary he is working on will contain approximately 700,000. Ed. Daugherty's vocabulary,

ample as it is, may not contain "boon-doggling" meaning to make gadgets—so I pass it on for him and any others interested.

Voices! I referred to arresting voices some time back in this column. I omitted the mention of the voice of George A. Campbell, which in its fuller and deeper notes is the voice of a tragedian. In certain passages in public address the voice of Campbell has seemed to ring in my ears days after the delivery. There is a pathos in it and an appeal that, once heard, can never quite be forgotten.



# Let's End That Ancient Atrocity

By ALVA W. TAYLOR\*

NO SINGLE measure in the New Deal met with such widespread approval as did the abolition of child labor. The cotton textile code was the first presented for approval. It contained nothing regarding the labor of children but was amended to prohibit the employment of all under sixteen years. It was agreed to by the employers almost without objection and was welcomed by labor and the public with universal acclaim. When President Roosevelt signed the code he said, "There goes that ancient atrocity." An English journal said that the President had with a stroke of the pen done more than Parliament had been able to get done after 150 years of agitation and legislation. Child labor in the cotton mills had been cut to about 10,000, but many of this number worked long hours and practically all of them at very low wages. Nearly all the codes since adopted have likewise abolished child labor. The most notable exception is that of the newspapers, and they obtained an exception only by use of a kind of holdup method resting upon the almost imperative necessity of the administration's keeping their support for the general principles of the New Deal. Through the codes more than 100,000 children under sixteen were released from wage labor and some 50,000 more between the ages of sixteen and eighteen are protected from hazardous employment. All children above sixteen now employed under the codes, moreover, enjoy limited hours and better wages—in many cases double the amount they formerly received.

But NIRA expires in June, 1935. It will doubtless be continued under some form, but even its continuance will leave, under the code system, every trade association free to fight the child labor provisions on occasion and to subject the whole matter to constant danger of weaker provisions. It will make it possible for other trades, like the newspapers, to fight for exceptions; and it will leave, as the codes do now, tens of thousands in domestic employment and working on farms without any protection. There is, therefore, imperative need for securing the ratification of the Child Labor amendment to the federal Constitution; and, though the state legislative sessions are at an end for this winter with only twenty-four ratifications, the surest way to win the other dozen required is to begin now. It will enable Congress to give the country universal legislation and

to give it with such discrimination as common sense dictates.

The proposed amendment does not prohibit child labor. It is in nowise of the same type as the Eighteenth Amendment, which really legislated in regard to the prohibition of the liquor traffic; it only enables

Congress to legislate. Once it is passed, Congress may or may not legislate, so far as the amendment is concerned. It doubtless will do so—public opinion will demand it. A majority of the states now have laws forbidding the employment of children under fourteen years of age and many of them put the age at sixteen. The Southern states are in greatest need of federal legislation that will lift their standards to the level of the nation as a whole. When all the states have the same minimums, it will become easier for those with advanced legis-

lation to enforce their laws because competition will cease to disadvantage them. It will also improve administration to put enforcement under federal inspectors; federal enforcement is practically always better than state because it is more removed from provincial prejudices and local politics. It will give the better elements of the South a satisfaction denied them by their state legislatures and remove the stigma of child labor from the entire section at once.

It is objected that the amendment will make it possible for Congress to take charge of our children, to make it impossible for a farm boy to do chores or for a girl to help her mother. Such objections seem too foolish to merit consideration, but they have prevailed to prejudice the minds of multitudes, especially farmers, and to defeat ratification in a number of states. The amendment gives Congress no power not already possessed by every state legislature in the Union. Do those who are frightened by these scarecrows think Congress will be less sensible than their own state legislature? Do they attribute to their federal Congress such utter lack of common sense or obliviousness to the will of the people? Congress has had, in legislating for the District of Columbia, all the power this amendment will give it in legislating for the Union on child labor; has it done any such absurd things? It has power to levy taxes, and a great judge laid it down that the power to tax is the power to destroy. Has Congress ever so used its power? It can



A. W. Taylor

\*Vanderbilt University.



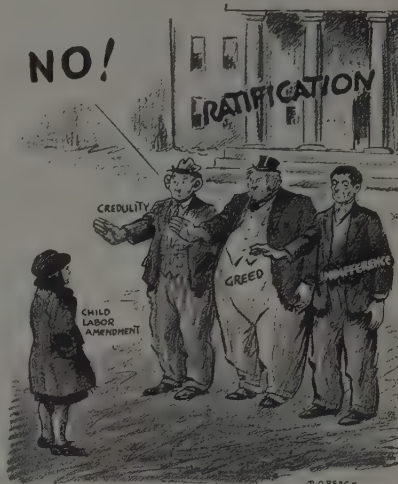
declare war at will; has it ever declared war against the will of the people?

No state legislature has ever interfered with the labor of children on the farms, in the households, or in the private affairs of their parents; Congress will not do so. What it will do, doubtless, will be to put the child labor provisions of the NRA codes, or an approximation of them, into national law; that is, it will abolish all *wage* labor for children under sixteen, permitting limited-hour jobs of a harmless type after school hours, on Saturdays, and during vacations, and it will outlaw all hazardous occupations for those under eighteen. The codes do this, and in two cases—that of busses and that of dry cleaning—the age limit is fixed at twenty-one. The eighteen-year limit is fixed in the amendment to enable Congress to legislate regarding hazardous employment. Statistics show that children between the ages of sixteen and eighteen suffer more accidents than do those between fourteen and sixteen. The Children's Bureau reports that "from two to three times as many children as adults in proportion to the number employed are killed or injured in industry."

Thirty-six states must ratify the amendment to make it a part of the Constitution; twenty-four have done so—five reversing themselves after having re-

jected it. It requires twelve more to achieve success. Oklahoma and Arkansas alone of the cotton growing states have ratified it. All the great church bodies have gone on record as favoring ratification, with the exception of the Roman Catholic; and many Catholic priests, great numbers of laymen, and numerous organizations favor it. Labor is unanimously for it, as are practically all social welfare workers and many business men and employers. The rural voters and representatives in the legislatures have been opposed; it is among them that the worst of the propaganda of those who favor the employment of children at wages in industry has been effective. But the great agricultural states of Iowa, Minnesota, Wisconsin, and

North Dakota have ratified. In Iowa the Farm Bureau Federation favored ratification. Senator Capper's farm journals are fighting for ratification. President Roosevelt says, "Of course I favor the Child Labor amendment." He thinks the NRA codes have so demonstrated its wisdom that it "hardly requires further academic discussion." With the support of the President, the active campaigning of Mrs. Roosevelt, the universal gratification over its elimination in NRA codes, and signs of a turning of attitude among rural folk, Christian people need only to turn their convictions into social action to insure ratification.



Blocking the Way

## Candidates Appointed

(Continued from page 8.)

securing work sufficient to keep them and patiently awaited appointment.

On April 11, Mr. Terry was accidentally shot and killed while riding in a bullock cart over rough roads between Jubbulpore and Damoh. Upon receipt of the cable announcing his death, the foreign department cabled Mrs. Terry offering to recommend her to the executive committee for appointment or to furnish funds to bring her to the homeland. Within twenty-four hours she replied by cable asking for appointment. Mrs. Terry has greatly endeared herself to the India Mission, possesses splendid qualifications for mission work, is highly recommended by pastors and professors who know her best, and is now in North India studying Hindi in further preparation for her work. We are confident her missionary service will be of the highest order.

## God's Gadfly

SEE here, my friend, you are an Athenian, a citizen of the greatest city in the world, the most famous for wisdom and for power; and are you not ashamed to care for money and money making and fame and reputation, and not care at all, not make one effort, for truth and understanding and the welfare of your soul?

"I am one, I might say—even if it sounds a little absurd—who clings to the city at God's command, as a gadfly clings to a horse. And the horse is tall and thoroughbred, but also lazy from his growth, and he needs to be stirred up. And God, I think, has set me here as something of the kind—to stir you up and urge you, and prick each one of you and never cease, sitting close to you all day long. But probably you have been annoyed, as drowsy sleepers are when suddenly awakened, and you will turn on me and be glad to put me to death; and then you will spend the rest of your life in sleep, unless God in his goodness sends you another man like me!"—Socrates.



# Leaves From a Congo Notebook

By MRS. DONALD H. BAKER\*



A swinging bridge in Africa

WITH Miss Mitchell I was starting on a mid-October week-end trip which was to be my introduction to the back country work. "Do you have a little money with you? Are you taking your bicycle pump? What did you do about that weak tire?" she asked. "I have done everything except give Don his final instructions on self-protection from the children during my absence," I assured her. A chop box, the camp cots and bedding, bucket, lantern, week-end bag, folding table, etc., completed our outfit. There really wasn't much of it because it was to be only a week-end trip. The carriers left at six in the morning. We took time for breakfast before following them on our bicycles and then—it rained half of the forenoon. Nothing to do but wait until the morrow. One day earlier or later really makes no difference among these unhurried people.

The next morning we were off before the fog had lifted. The first six miles of the trip were over the broad, much-traveled path to our nearby state post. Friends left their pitifully small breakfasts wrapped in leaves and warming in the embers of the past night's fire, while they ran out to greet us "O'etswo?" ("Are you awake?") or "Okenda lokendo?" ("Are you going on a journey?"). We answered them with the affirmative "Onde," and reminded them that it was the day to take their babies to the clinic, and sped on. When we turned off the main path, we found ourselves on one of Africa's innumerable, narrow footpaths with trees towering overhead, and tall, damp grass switching our shoulders. Up and down, up and down, led the little path with the discovery of a rivulet and swamp bridged by logs at every down, and a village at every up. The sounds of children's voices calling "Bisikileti" preceded a merry tinkling of anklets and bracelets, and announced our arrival at every village.

There is a monotonous barrenness about these forest villages. The path widens and is bordered on either side by palm trees. Beyond is a narrow, well-swept dooryard, and then the low mud or bark huts with thatched roofs. An especially ambitious gardener will have some bananas growing near by. Around one or two doorsteps a few pretty-leaved plants are to be found; but be assured that it is not for beauty's sake. They are the plants from which the hunter makes his

charms, assuring success in the hunt, or the witch doctor concocts his magic potions. Bordering this tiny clearing, shutting out the beauty of sunrise

and sunset, and holding in the heat of noonday, is the silent, thickly woven green of the forest walls.

While resting in the shade of the unwall'd "city hall" we frankly exchanged curious stares and listened to their still more frank remarks about our personal appearances. We returned confidences, chose the cleanest and the dirtiest of youngsters and praised and lectured their mothers, much to the delight of the audience. Conversation never lags among the Bantu. It was all very amusing and entertaining but we dared not linger long for the sun was rapidly climbing. So brief good-byes were called as we rolled out on the path.

It was a steaming path at that hour. The hot sun was rapidly evaporating the previous day's downpour and, unfortunately, there was no breeze to carry the moisture away. We didn't attempt to ride even a part of the way uphill but were content to walk, and rest a bit, while the bicycle lads pushed the bicycles to the top. That they, too, were becoming tired was evidenced by the curt reply given by my lad in response to the common question of the morning. At the sight of a gray-haired and a brown-haired lady the question constantly raised was, "Mother and child?" This time my helper, smarting under the implication of inferiority in his assisting the younger, snapped out, "You, what do you mean calling her the child? She is the wife of the doctor and the mother of two children." "You don't mean it!" Then with a doubtful gleam of the eye, "If she has two children, where are they?" "At home with their father." A silent clapping of hands, a solemn rolling of eyes, and a discreet silence followed this announcement; for who ever heard of a good mother running off like that without a child on her hip.

The next swamp was a wide one and poorly bridged. We carefully picked our way along the slippery logs

\*Missionary to Africa.



between washouts, then rested a moment in the unbelievably cool shade of a clump of bamboo, before climbing the short hill which led to the next village. There music attracted us to a long hut beside the path. Just inside the door, sitting around a log fire (on that hot day!), were two children and a woman. The little girl of eight or ten years was being taught the art of dancing by her mother. A native instrument resembling a mandolin was played by an older boy. A witch doctor, of a type set aside for dancing and playing, was preparing himself for the next big celebration by withdrawing completely from his fellow-beings and the village activities during a period of from four to six weeks. His retreat was a tiny room that had been mudded up along one side wall toward the middle of the hut. Palm branches covered the door and the upper unwallled portion. We asked the little girl to dance for us and she gladly complied. Seating herself on a small native stool, she stuck a long slender, black- and gray-speckled feather into her hair over each ear, so that the feathers bobbed before her eyes and completed the bizarre ensemble of shiny brown skin and gray clay daubing. As the musician began his weird theme, she closed her eyes and remained perfectly motionless for a few seconds. Then the feathers began to move slightly, followed by a barely perceptible swaying of the head. By the time the movement reached first one shoulder, then both, the observer became aware that the motion was progressing in extent as well as in intensity. It continued down the arms and through the trunk to the legs, until finally the whole body was responding to the musician's uncanny melody. It was a beautiful display of muscle control, but otherwise there was nothing artistic or attractive about that sensuous, swaying ten-year-old figure staring out through half-closed, unseeing eyes. We left her in that semi-hypnotic state, with her mother proudly smiling approval. Such a contrast between her and the gay little girls of the mission, who seldom see heathen celebrations!

We arrived at the first teacher's location in time to inspect briefly the school being conducted in the little chapel. Mud walls extended up about half the distance to the thatch roof, and along the walls at either side of the central aisle were neat seats made by driving stakes into the earth and then spreading bamboo mats over their cross braces. The various classes were reading from the beginners' charts which hung from the ceiling between seats, working problems which their teacher had written on the small blackboards, or reciting for the teacher as he passed from class to class. The school was quiet and well organized, and the children clean and responsive.

Before breakfast was finished the following morning, the village "lokole" was drumming forth the message which called the people to worship. We went over to take our places of honor on the little platform at the front of the church. It was well that we arrived early for soon all of the seats were packed—and packed in Africa, means that the last twenty-five per cent to arrive never quite touch the benches. Small boys formed a palisade along the top of the walls, from which vantage point they could see all that was happening both inside and outside of the building, and also be able to swing themselves to the ground if they so desired. The central aisle was filled by those who carried their own chairs: a large leaf, an uncomfortably small stick, or a tiny native stool—no self-respecting native can be accused of sitting on the ground. Services were in charge of the district principal who was there for the day. As he announced the songs or called on various Christians for a prayer, one thrilled to the responsiveness of the audience. Communion was conducted in an orderly and reverent manner. While the teacher of the group passed the emblems, the peace of that quiet, sunny morning stole into the room and encouraged a silent communion with the Father whose great gift of love to mankind was making possible brotherhood in that assembly, representative of many clans.

Following communion, Miss Mitchell sang for them "My Task." While her lovely contralto voice sang those beautiful words, memory spanned half a continent and an ocean to the friend who had translated them, then half across another continent to a girlhood friend who had often sung them. Then we looked at that intent listening group, its nakedness, its anklets, its necklaces of leopard teeth, its knives and its spears, and tried to realize that only during the last fourteen years of the past nineteen hundred had a new way been opened to these people whose feet are accustomed to the old paths. But the old traditions and prejudices are weakening, for the bodies were clean, heathen charms were few, knives were in their cases and spears laid aside. The real leader and guide during the next few minutes was the earnest Christian teacher who was preaching to them in their own tongue a message of God's greatest gift to them, their older brother.

We left the young Christian leader and his wife that morning, with a keener realization of the temptations and the loneliness of their situation, and a deeper appreciation of the courage required in their task of teaching that isolated group far from the inspiration of the Mission.





# "Clypt Wyngs"

By E. E. MOORMAN\*



Mrs. Cordelia S. Harris

MRS. CORDELIA S. HARRIS, our "Clypt Wyngs," has gone. It is difficult for her friends to speak of her in the past tense. Yet we know that a few days before Easter she quietly and with but little suffering or pain withdrew from us and left us bereft and bewildered with a deep sense of loss but with an indescribable feeling of the victory of Christian sainthood. Her life illustrates as no other life we have ever known the triumph the human soul can gain over the stubborn difficulties and handicaps and accidents of living.

When Mrs. Harris was but twenty-eight years old, as a result of illness she became blind. She was in her eighty-fourth year when she was released from this life, hence she spent fifty-six years in darkness. This handicap was no light affliction. When we allow our imaginations to picture it as being our handicap, we are staggered with its implications. Is it any wonder that many under such circumstances give up the spirit and zest of life and become permanently invalid-minded, pessimistic, complaining, and achieve contentment in incapacity.

Mrs. Harris conquered her handicap and lived such a life of usefulness and Christian service as few are able to achieve who have all their faculties. She doubtless had her desperate period of adjustment, her Gethsemane, her prayer to be shown God's will, and came forth the victor. She learned to do for herself, find her way about, order her household. She learned to use the typewriter and used it to great advantage. The radio in later years was her touch with the world at large, her newspaper and her books and her music. She knew all the best programs. Mrs. Harris never allowed herself to speak in terms of blindness. She ignored it. She spoke of seeing people, of seeing things. This was not mere make-believe. One felt that somehow she really did see the things she spoke of seeing.

Those of us who knew her best, knew that she had conquered her handicap and achieved life by discovering that secret of all true living—living for others. Such words as service, helpfulness, thoughtfulness, unselfishness, found their highest expression in her. She found her life by giving it up in service to others.

She knew by some uncanny knowledge who were in need, who were suffering, who could do with a word of cheer, who were in trouble. If some of her many friends were in need of any sort she was unable to

rest until she had set something in motion to supply that need. She wrote letters. She used the telephone even after the dial system was installed. She sent gifts. She sent baskets of provisions. She never erred in

judgment as to what was good to be done. She loved people and love makes few mistakes. Many people need who have no physical want. Some of us will treasure as long as we live letters of cheer, advice, wise counsel, often composed in rhyme, which we have received from her when such words were most needed. She loved to sign herself "Clypt Wyngs." A letter from "Clypt Wyngs" was always something to treasure.

Mrs. Harris loved the church. One feels that the church was the greatest thing in her life, her greatest interest. She loved the church at large and her own communion and her local congregation. This love and devotion was manifested in many substantial material ways. While her husband was yet living they gave the dining room for the old College of Missions, now the library of the Missions Building. In later years all her funds, her whole living, were invested with our mission boards in an annuity. She regarded this as her wisest investment and declared that money invested in the Lord's work knew no depression.

In her local congregation she led the giving. Every organization in the church received her support and was helped through financial difficulties by her generosity. She did more than give. She came to the church services as long as her strength permitted. She knew everyone who spoke to her by his tone of voice. She was a good sermon taster and knew when to speak a word of commendation to her pastor and when to withhold comment—an unusual virtue. She had good church sense and the official board was often wise in seeking her advice about mooted questions. I never knew any one in all my ministry who meant as much to her local church as she.

She had a sense of humor which stood her in good stead. This kept her from pitying herself. She could laugh at herself and good-naturedly at others. She could extract the last bit of fun out of any incident or occasion. At times her sense of humor was devastating as when someone tried to be a bit too solemn or too important.

Mrs. Harris came of old pioneer stock. The fam-

(Continued on page 19.)

\*Pastor Linwood Christian Church, Indianapolis.



# The Press During Transition

By LEO WOLFSOHN\*

THIS is an era of transition. It must be that. Or if not, then our country, and indeed the entire world, is undergoing severe social pains for no useful purpose whatever. If this is no age of transition, then our millions of people are enduring privation and suffering want more needlessly and more inexcusably than current or future historians will ever be able to justify. This is transition. We are moving into a new social era. Something has happened to the old methods and the old routine, never any too smooth in their operation but to which we had come to be accustomed.

A country with millions of unemployed and with factories closed at the same time that millions are virtually crying for things these factories could produce, a nation with millions underfed and underclothed, while our farmers and industries are producing so great a surplus that methods had actually to be found to destroy it, a nation where the aged seem totally unwanted in the social scheme, in which there is no room for the youth who annually leave its high schools and colleges—that nation has reached a dilemma in its economic system. It must master that system or be doomed to endless wandering in an inextricable maze. The only excuse for the present wandering about as adult babes in the woods is that we are not merely attempting to get out of the present dilemma, but to make its recurrence forever impossible. More than this, we are at last trying to reap for the great mass of our people some advantage from this great abundance which we are now at last convinced this country is capable of creating and to which we in moments of complete unintelligence ascribe the difficulties in which we find ourselves.

At last the thought is taking root that in a proper order of things, great outputs of machinery, bountiful crops, new inventions and new discoveries are not an economic liability or a social and cultural detriment. On the contrary they are a blessing which only the thick-headedness of man and his traditional thinking in terms of scarcity prevent him from taking to the fullest advantage. Herein is the transition stage—a gradual realization of the benefits possible and the attempt to make them available to all the people.

AS TO the rôle of the press in this period of transition I am none too joyful. We have for the most part taken it upon ourselves to resist the influx of any new idea on this great dilemma, the great historical paradox through which we are living. And

we have almost in a united chorus sounded gongs and beaten tom-toms for perennial retention of the very ideology and methods which have brought us into these difficulties, and which bid fair to keep us economically and socially submerged unless we face intelligently the facts to which nature and ingenuity have at last led us. We have, as a class, sinned most grievously in this age of transition when perhaps the most precious thing this country has needed is simply thought and ideas upon our common problems, and we have unhesitatingly laughed out of court honest students who have given the problems serious, sober and unroutinized thought.

Right now colleges and universities throughout the country are undergoing investigations to ferret out "reds" and "radicals" from among faculty and students. To these distorted thought processes the press is giving almost unlimited space, not at all in keeping with the actual news value of what has been elicited at these inquiries. The whole process is one of intolerance of all nonconformist thought on the state of our industrial affairs. And newspapers, staunch in their demand for freedom for themselves, join with great zest in repressing freedom of expression in the schools.

LAST April 12, 100,000 college students went out to demonstrate against war in principle. To everyone outside of the rawest chauvinist and vilest jingoist it should have been a most heartening episode. If ever we are to have an end to war it will be because people will it that way. And here was the coming generation showing signs of beginning to will it so. How did our press treat the event? In a few places superheated patriots started a little rough byplay which turned parts of the demonstration into an unfortunate free for all. Our press enlarged upon these untoward incidents to the all but complete elimination of the great thing the demonstration really was.

The fact is that the American press has for the most part excluded itself from the large currents of thought which are stirring and stimulating the minds of those who do any thinking at all. It has refused to mirror without prejudice, as is properly its function, the agitation and the activity of those serious and well-meaning social thinkers who see in our present industrial leveling the first signs of the attainment of a happy, secure life for all.

But in doing that, the press also has done something against itself. We have abdicated something. We have abdicated our leadership and all our rights to it. We are no longer leaders in thought and leaders in activity. Indeed, we almost refuse to do any thinking at all. Worse than that, we have placed a taboo on

\*Managing editor of *The Milwaukee Leader*, Mr. Wolfsohn read this article at the recent Journalism Week program at Columbia, Missouri.



many thoughts and ideas and we have refused to give more than bare mention or bare consideration to what we hold in that taboo. And whenever we do break such a taboo, it is only so that by revilement and invective we might hold those ideas to the scorn and laughter of the rapidly diminishing number of persons who still look to the press for leadership. We are running the danger of losing our influence with the people, if we have not indeed lost it already. It is a question whether, things being as they are, it is perhaps just as well that we do. Perhaps the nation after all is better off, all but disregarding us as it does.

But it need not be so. We should cling to that one honorable newspaper tradition and not abdicate a glory and a privilege that we have so long held. If the freedom of the press means something as against bureaucratic or official repression, it ought to mean something also among ourselves. It should mean also the freedom to examine and investigate every social plan and program that man, thinking upon these problems, has taken the pains to advance. It is more than merely a meaning. It is also a duty. Otherwise we fail in what is, after all, the great service that the newspaper can offer to its following.

I want the press to retain its leadership, and I want it to retain it especially in the critical times when it counts most. These are such times. Leadership now in a blundering world is of utmost necessity to end the blundering. But there is no leadership, only our own established taboos and blind antipathies. There is no leadership in revilement and gross misrepresentations of the aims and the aspirations of the people. That is all negative. The least that a press owes to the people is a frank and impartial discussion, free from bias and free from bile, and a genuine and honest pursuit whither that discussion leads. I should like to see the press taking its freedom so seriously that no aspirations of man shall, because of self-made inhibitions, go unnoticed. Nor do I want the notice given it

to be so colored and so distorted that through it speaks the predigested and prejudiced conclusion of a biased and antagonistic mind. I want to see the press preserve its leadership and take seriously its freedom, and to recapture its responsibility as an institution away and beyond its business interest to operate without loss.

Years ago when I was a student in the University of Missouri, Dean Williams enunciated a newspaper man's creed, which to this day is hanging framed in my home. I think it would be well for newspaper men throughout the land to reread that creed at regular periods. To that I would now add the belief that no newspaper men can honorably ignore or belittle any social program, from no matter what minority, which has for its objective a fuller life and a greater distribution of what this country is able to provide. I say that I should want newspaper men to reread that creed, with this addition, at definite intervals. Especially so ought they do it now during these days of transition.

Well, perhaps we are expecting too much from our current generation of newspaper men, steeped as we all are in an early training based on a scarcity economy and largely hanging over from days of governmental despotism when thoughts were considered dangerous and mere thinking was regarded as a menace to the state. Perhaps our hope lies only in the coming generation of both citizens and newspaper men, the young men and women of today who tomorrow will take over this mess we are leaving to them, and from it build the great and grand civilization which we are now assured is possible. Perhaps the press will have to wait until the current generation of young men and young women in the schools of journalism, imbued with the newer idea of a life abundant, permit the thought of it to filter into their columns, thereby immeasurably benefiting our country.

## "Clypt Wyngs"

(Continued from page 17.)

ilies of her parents came from Kentucky not having known each other there, and settled near together in Indiana. They were charter members of what is now known as the Providence Christian Church and were officials and leaders in the growing church life of Johnson County. They believed in something. They loved home and church and were good citizens. Her husband, Samuel Harris, was of the same stock with the same background and training. They saw as one in regard to the higher things of life. It is not strange that from such parentage should have been given to our work Mrs. Effie L. Cunningham, known throughout the brotherhood for her devotion and ability in many places of importance in our church life.

Mrs. Harris has gone to be at rest. But she abides with us still in powerful influence to make us happier and more confident as we face the difficulties of our day. Her "Clypt Wyngs" are folded but she soared high on them and they carried her far.

## By the Rio Grande

I live in a manse by the Rio Grande  
With palm trees waving high;  
I live in a manse with Border romance  
And orioles flying high.

I live in a manse where two nations meet  
As friendly as you and I.  
I live in a manse where Mexican feet  
Have marked the trails hard by.

—By Mayme Garner Miller  
From *In a Rio Grande Garden*.



# Crusaders In Friendship

By CYNTHIA PEARL MAUS\*

**I**N A VERY real sense of the word the young people of the United States and Canada who attend the second World Convention of the Churches of Christ to be held in Leicester, England, August 7-12, 1935, may be called Crusaders in Friendship. And in these days when "wars and rumors of wars" occupy the front page in newspapers and are constantly heard over radio broadcasts, those who enlist as Crusaders in Friendship are indeed pioneering in a new field in helping to bring about the reign of peace in the life of the world.

Nothing excels the human touch in winning the confidence of men and the good will of nations. A closer view and a better understanding by the people in America of the spirit, thought and problems which European nations face, will do much toward insuring the peace and prosperity of the entire world in these troublesome times. International conferences, world conventions, youth friendship crusades, are growing in favor and increasingly justifying themselves as means of promoting good will among all nations.

**R**ECENTLY the Prince of Wales speaking to the American Legionnaires in London said: "It is the duty of the two great English speaking nations of the world to see to it that these links do not become a mere sentimental association, to see to it that they remain and continue as strong, practical ties to unite us in the big task of maintaining peace in a world which is realizing that continued peace is absolutely necessary for its very existence."

And Herbert Hoover in addressing the International Advertising Association assembled in their world-wide convention said: "By such meetings as these business men from many parts of the world are brought together on common ground and with mutual understanding of one another's problems. Questions of economics are not confined by international boundary lines—the necessities and habits of human life and happiness easily overbalance the weight of national prejudices and emotions.

"So conventions such as this one which bring together leaders of business from many countries, indirectly aid in effecting continued peace and good will by picking up the work of smoothing out misunderstandings where diplomatic and official conferences leave off or give up."

General Pershing, speaking of the American Legion's Pilgrimage of Friendship to France, said: "Universal peace will be brought about by a mutual confidence and common understanding such as was pro-

moted by the recent journey of the American Legion to France, and not by arguments and treaties. International friendship is a plant that must be carefully cultivated and fostered.

"With the fine example of the Legion's pilgrimage of peace before us, there is every reason why the thousands of Americans who go abroad each year should become messengers to carry forth among all peoples the spirit of good will and friendship, which alone must form the basis of a permanent peace."

No one will deny the enlarged vision and comprehension, as well as the cultural influence and inspiration, which result from visits to other lands, even when the trip is made with no definite educational objective in mind. The ability of an individual or a group is expanded by associations, contacts and experiences. The imagination is fed by observation. The traveler returns with greater vision, a better mental equipment and increased capacity for understanding, all of which not only contribute to his own future well-being and success, but tend to develop attitudes that affect the peace of the world.

Then, too, travel in foreign countries affords the opportunity to brush up on one's special interest and to investigate the many things in which Europe excels, as well as to come to an increased appreciation of the points of excellency in one's own nation and country.

After all one has to travel only a little to realize that at heart, humanity is a unit, in spite of all the variations which national and racial groups reveal. Through travel we come to appreciate the fact that it is these racial and national variations in manner of life that add charm, interest and spiritual enrichment to the whole of life.

**S**HARING viewpoints with people the world around tends to make of all of us world citizens; and that we must become if we really wish to make a worth-while contribution to the solution of the problems of our day.

The general theme of the "Youth Sessions" of the second World Convention of the Churches of Christ is to be "Christian Youth Building a New World." It will be developed in five major discussion groups covering the following topics:

1. Through Personal Christian Living.
2. Through Helping Other Young People to Be Christian.
3. Through Christian Race Relations.
4. Through the Achievement of a Christian Economic Order.
5. Through Achieving World Peace.

(Continued on page 26.)

\*Distinguished Disciple author, lecturer and leader of youth.



# Harry Howard Peters

## *Prophet, Priest and Friend*

By H. O. PRITCHARD\*



H. H. Peters

ON SUNDAY evening, May 5, at Casey, Illinois, the courageous soul of H. H. Peters went to its eternal home. Mr. and Mrs. Peters had gone to Casey for a celebration, occasioned by the freeing of the church from debt and the burning of the mortgage. Mr. Peters was to be the guest speaker on this occasion. With the preliminaries of the morning worship over, he arose to read the Scriptures in preparation for his message. As he started to read, he suddenly stopped and looking at a doctor friend in the audience, he said, "Doctor, my hand is numb." The physician and Mrs. Peters went to his side and assisted him to his chair. He spoke only a few words. After being taken to a church home near by he speedily lost consciousness and died at 7:30 that evening. Although his sudden passing was not unexpected by himself, his family or his friends, nevertheless, it is a great shock and difficult to realize that he is gone.

Harry Howard Peters was born in Lucan Township, Lawrence County, Illinois, on July 9, 1871. He was the son of Robert and Loretta Peters and was the eldest of thirteen children. His early educational opportunities were limited, but he managed to complete the eighth grade with some additional work and pass a teachers' examination with credit. He taught school a few years. During this period his ambition was to become a lawyer and politician. In fact he completed a three-year course in law, working at it from time to time.

However, on Easter morning in 1890 an event occurred which changed the whole course of H. H. Peters' life. It was on that date he made the Good Confession in the Keensburg Church and was baptized in the Wabash River at Old Rochester. Within two years he began to preach and continued in the ministry to the day of his death, although he always retained a lively interest in politics and government.

Space does not permit a recital of all of the accomplishments of Mr. Peters. It is well to note that he entered Eureka College in the fall of 1900 as a prep student and that he finished a seven and one-half years' course in five years, taking the A.B. degree in 1905. He was twenty-nine years old when he entered college; was married and had two children; preached every Sunday, and yet in those five years he averaged a grade of "A" in all but three term subjects. In one of these he received a "B" and the other two a "C." This is some indication of his intellectual ability. Eu-

reka College honored him by granting him the LL.D. degree in June, 1923.

H. H. Peters served a number of Illinois churches as pastor. Chief of these perhaps were Fairfield, Dixon and Paris. In 1907 he was called to lead an endowment campaign for Eureka College and successfully completed it in four and one-half years. It is no exaggeration to say that H. H. Peters literally saved Eureka College from closing its doors.

His longest and most notable work was that of state secretary of Illinois. He came to this position on September 1, 1916, and had a call from the State Board to complete twenty years. Had he lived this would have been accomplished in 1936. During these eighteen and one-half years, great things were done for Illinois and every phase of our brotherhood life felt the lifting power of his remarkable personality.

H. H. Peters was a truly great man. He possessed genius in no small measure. Who can ever forget his wit and humor, his eloquence and heart appeal? His sentences had a whip-cracker quality which kept you in suspense until the last word was uttered. Many times that last word or phrase would produce a roar of laughter or a tremor of pathos. Who of us will fail to remember the speech he gave at the dinner held in his honor at the last state convention at Carbondale, Illinois, in which he gave us his spiritual autobiography? It was a remarkable story of the struggle and travail of a soul from narrow provincialism to world citizenship in the Kingdom of God.

Harry Peters was a trustee of Eureka College, a trustee of the Disciples Foundation at Champaign, Illinois, and treasurer of the World Convention. He had taken great interest in the forthcoming World Convention at Leicester, England, in August and was one of its most ardent sponsors. It is somewhat uncanny that his is the third death among the officers of the World Convention, the other two being Charles S. Medbury and Hon. William Morrow of Australia.

Mr. Peters is survived by his wife and two daughters, four grandchildren, four brothers and four sisters and a multitude of devoted friends. The funeral was held in the Centennial Church at Bloomington, Illinois, on the afternoon of May 8. M. L. Pontius had charge, assisted by L. H. Hooe, H. W. Talley, C. B. Grubb and Robert E. Henry.

\*Secretary Board of Education.



# Social Trends

By JAMES A. CRAIN\*

## Social Trends

WITH this issue, *WORLD CALL* is privileged to revive "Social Trends," formerly edited by Dr. Alva W. Taylor, as a regular feature of this magazine. It will be recalled that Dr. Taylor launched *Social Trends* in 1928 as an independent publication dealing with the social interpretation of religion. When he became professor of social ethics in Vanderbilt University the editorial desk was removed to Nashville. Though the magazine enjoyed a wide circulation among ministers and religious leaders of social vision, the income from subscriptions was never sufficient to meet the costs of publication. The deepening of the depression made the task of financing the publication prohibitive and it was discontinued in 1931. It has been the hope of Dr. Taylor as well as of many of his friends that conditions might justify renewal of the venture; but since the present economic outlook lends no encouragement to such a hope, Dr. Taylor has very generously agreed to permit *WORLD CALL* to use the title for its page dedicated to socialized religion. Limitation of space will preclude the possibility of such careful and intensive discussion of social problems as characterized the original publication, but we shall strive to achieve something of the crusading spirit that Dr. Taylor gave to it. With the high standard already set for us always in mind, we shall try to make the new "Social Trends" worthy of its name.

## What the British Think About War

How nearly do governments represent the will of their constituencies on the question of war and war preparations? At the very moment when the British government is announcing to the world its stand with France and Italy on questions of European policy which threaten to lead to war, Viscount Robert Cecil of Chelwood, indefatigable internationalist and peace advocate, is completing the first national referendum in Great Britain to determine the mind of English men and women on issues related to peace and international policies. Viscount Cecil is rounding out a long and honorable career as a diplomat and peace advocate by asking his fellow-countrymen to express themselves on such questions as disarmament, the League of Nations, abolition of private manufacture of munitions, and collective security. The referendum is proceeding by canvass and will be completed about June 27, 1935. To May 1 approximately 7,000,000 votes had been tabulated with the following results:

For adherence to the League of Nations, 6,616,313, or 97.1 per cent of the total.

For general disarmament, 92.5 per cent.

For abolition of military planes, 85 per cent.

For abolition of private manufacture of arms, 93 per cent.

For collective security by economic action, 94 per cent.

For collective security by military measures if necessary, 74.1 per cent.

Here we have the clearly expressed opinion of nearly 7,000,000 British citizens. What do they think? What do they want? First of all, they want security. How do they think it can be attained? By a vote of 94 per cent they believe it can be attained by collective economic action. That is to say, by Great Britain, France, the United States and other nations applying economic sanctions to belligerent nations. The fact that the vote for collective security by military sanctions, if necessary, could rally only 74.1 per cent, or 19.9 per cent less than the proposal for economic sanctions, indicates a substantial body of British opinion opposed to present trends among world powers. While no such poll has been taken in the United States, such expressions of opinion as have been taken indicate a similar trend of opinion in this country which seems to indicate that Congress often listens to military and naval experts and lobbyists rather than to the actual opinions of the people.

\*Secretary, Board of Temperance and Social Welfare.

## Discontent Organizing

The appearance of Senator Huey P. Long of Louisiana and a personal representative of Father Coughlin at a huge mass meeting of farmers at Des Moines on April 27 under the auspices of the National Farm Holiday Association, holds interesting possibilities of amalgamation of the forces of discontent. Under the leadership of Milo Reno, the National Farm Holiday Association instigated a number of disastrous farmer strikes in the midwest a year or two ago. The organization is opposed to the agricultural program of the present administration and has launched a number of attacks upon it. Senator Long's feud with President Roosevelt is too well known to require comment. While Father Coughlin has directed his attacks chiefly at Wall Street bankers who control the money markets of the nation, and has maintained an attitude generally favorable to the President, his program has in it elements which might easily fuse with a new and radical political movement. All three leaders have back of them organizations of potentially enormous strength. Mr. Reno has demonstrated his power and influence over the National Farm Holiday Association. Senator Long's "Share-the-Wealth" clubs are being rapidly organized throughout the United States, while Father Coughlin has been able to enroll five million or more members in his "Union for Social Justice" in the last five months, with prospects that a series of regional meetings already announced will greatly augment the number.

It is obvious that discontent is beginning to organize. Senator Long represents the share-croppers and tenant farmers of the deep South. Father Coughlin speaks both for the dispossessed industrial worker, the small business man and the farmer. Mr. Reno represents an agricultural group which was desperate before conditions became critical in the rest of the nation. Back of each of these leaders there is a reservoir of discontent which is beginning to threaten the levees that now hold it in check. One could wish for a trained liberal political leadership motivated by religious idealism, such as that which has characterized the British Labor Party. Discontent is natural and justifiable under present conditions. Organized under political leaders lacking in perspective and balance it may easily lead to dangerous excesses.

## Social Action

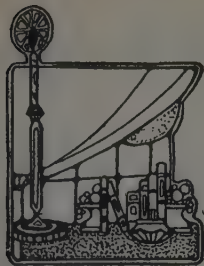
We welcome to our files *Social Action*, the new magazine published by the Council for Social Action of the Congregational-Christian Churches. The editorial offices are located at 287 Fourth Avenue, New York City, in conjunction with the offices of the Council. The issue before me carries articles by Hubert Herring, Graham Taylor, Sidney Hillman, president of the Amalgamated Clothing Workers' Union, Secretary of the Interior Harold L. Ickes, and Professor Arthur E. Holt, dealing with the work of Dr. James Mullenbach, a member of the Council. Other articles deal with the agricultural situation, the influence of the Hearst press, what the churches will do if war comes, figures on the relief situation, the formation of the Workers' Alliance of America, Negro rights before the courts, several pages devoted to social action in the local churches, the present status of the Child Labor amendment, and a list of new material available on social problems. We welcome *Social Action* as an indication that the Council on Social Action means to live up to the high resolutions which caused its birth at Oberlin.

## The Christian Quarterly

Perhaps relatively few of our ministers and leaders are aware that the Churches of Christ in Great Britain have an extremely well-edited and readable quarterly published under the name of *The Christian Quarterly*. Principal William Robinson of Overdale College, well remembered by those in attendance upon the Washington convention, is the editor.

The subscription price is \$1.10 per year in the United States. It is published by the Berean Press, 20 Brighton Road, Birmingham, 12.

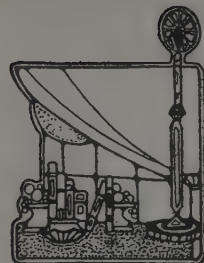




# Book Chat

## Indicting Anti-Christ

By C. E. LEMMON



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IN THESE days of lean purses one is not likely to buy a book with a strange title. We are restricting ourselves to more conventional reading. This rule like all others should have its exceptions. I refer to a new book by Joseph Roth called *Anti-Christ*, bearing sometimes the subtitle *An Essay on Evil*. Roth is a German Jew, formerly a newspaper reporter, a novelist of distinction, now exiled from Nazi Germany. "I have written," says the author, "as a warning and an exhortation that Anti-Christ may be recognized in all the shapes in which he appears." These essays despite their subject matter are not cynical. They rather help to visualize evil and stimulate a healthy indignation. This book will help one to understand the mad forces of our modern world. It would make good reading for young people. It is artistic and pictorial in form. What indictments of the superficialities of Hollywood, the iniquity of war, the ruthlessness of industry, the devastating meanness of racial hatred and nationalistic prejudice!

Ernest Findlay Scott has written many good books and now we have his *The New Testament Idea of Revelation*. It is much broader than its title. Here is the old distinction between natural and revealed religion discussed in a chapter on the meaning of revelation. Here are outlined the concepts of revelation in the Hebrew prophets, the teachings of Jesus, the apocalyptic literature of the New Testament, and the hellenistic world into which went the writings of John and Paul. It is an old problem vitalized in this new day by contrasting groups. The humanists do not believe in "revealed" religion at all, while the Barthians of Germany are distrustful of human values and magnify the supernatural elements of Christian faith. Certain it is that many things we have considered as "revealed" in times past have been absorbed into the growing increments of human knowledge. Equally certain is the author that there are definite limits to this merely human equation in religion. Man refuses to be bound by that which he himself creates either in materials or philosophies and draws upon another world for strength and satisfaction.

In this connection it is well to call attention to the volume of sermons just published in America by Karl Barth, called *God's Search for Man*. I for one hope that we will not turn in America to the neo-Calvinism of Barth and his German followers. It seems to me a

reversion to an outworn theology having no natural habitation in our twentieth century. And yet here is Barth himself, noble exponent of his faith, defiant of the powers of Hitler, dropped from his university post, now in exile in Switzerland. To neglect the ideas of Barth and not to know and sympathize with the inner passion of this great German is to be blind to the most potent single spiritual force of our day. This particular book is a series of popular sermons, all expository in form. They are more readable—or am I getting accustomed to Barth—than any I have seen. Some of them are delivered under trying circumstances and one of them is a notable utterance of faith in the midst of the threat of immediate persecution. One does not have to accept the Barthian theology to admire Karl Barth and to long to participate in his glowing faith.

I would heartily commend *Speaking of Religion* by Bruce Curry as a refreshing treatment of religion. He measurably succeeds in his purpose of getting away from the common vocabulary of theology and makes the book helpful for young people—rather mature young people, I should say. He denies the right of Walter Lippmann to call his humanism by the title of "high religion" and appropriates this title for the kind of religion which we may all possess if we will. He begins by saying that religion is both good and bad and then points out the simple ingredients of a good religion. It will help young people who are dismayed by our non-Christian civilization, or our church hypocrisies, or our Christ-denying lives, to look beyond these flaws to the possibilities of a true faith built upon solid spiritual values. The material may not be original but the statement of the case is interesting, readable and inspiring.

Lloyd C. Douglas' new novel, *Green Light*, is heading the book lists in the Middle West though it has not at this writing appeared among the best sellers on the national lists. It is somewhat similar to *The Magnificent Obsession*, his first success in the field of fiction, dealing with the psychic problems of human nature through the mediums of medicine and religion. It introduces a very interesting character into fiction in Dean Harcourt of Trinity Cathedral who conducts a pastoral clinic with remarkable success. The good dean had begun as a promising pulpit preacher, was stricken

(Continued on page 29.)

JUNE, 1935

# Children of



Little Mothers  
in Jamaica



Sisters are nursemaids in Japan



Crying is a common language



Tea time in Mexico



Young China

Fourth of July celebration in Colegio Internacional, Asunción, Paraguay



Young India in  
a questioning  
mood





JUNE, 1935

# Many Lands



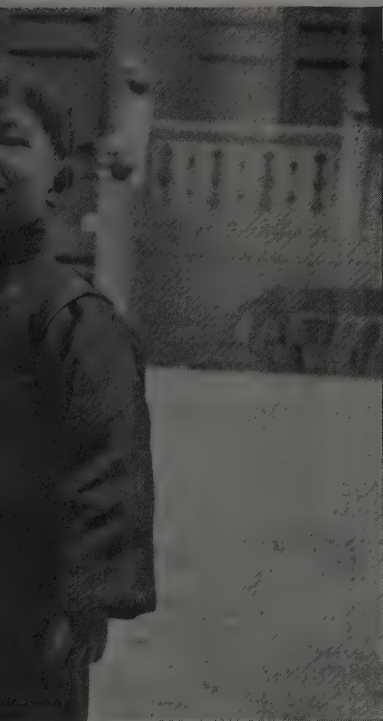
erican and African children



A budding orchestra in Puerto Rico



Playmates in the  
Philippines



go—somewhere



Tibetan children burden bearers but apparently happy



Children of  
Cramer Street  
Church, Buenos  
Aires, at play



## The Unity We Have

(Continued from page 9.)

"The experience of the churches in the Federal Council is increasingly demonstrating that we already have a far larger measure of Christian unity than is usually realized and that what is needed is not so much to create unity as to provide for a greater expression of the unity already existing. The need for this is twofold—partly because the churches cannot render effective service to the world except through cooperative service, partly because we cannot hope to attain a larger unity except as we act upon the unity we already have."

All of us who know the minds of churchmen are aware of a unity that is not measurable but which is actual and dynamic. It is in the minds of the people. It has been vague with immature thought and quiescent out of regard for denominational precedents. But it is becoming clearer and more articulate. It will be a mighty force for actualizing unity within a generation.

An increasing number of Christians are ashamed of the divisions of the church. They are unwilling to apologize for these divisions. They look back with amusement on the prejudices of former generations. The fathers could abide outspoken criticism; they can hardly stand before the smiles, though affection is not absent from the smiles, of their children and their children's children. One woman recalls that her father scrutinized the Bible to find texts to refute the beliefs

of his neighbor in the almost daily controversy over religion. Many remember when the chief joy in revival meetings was not over sinners who had repented but over Methodists who left their church for ours. Can anyone fail to see that the mind of the church about these matters has changed in the direction of unity?

Most of us are enriched in mind and heart whenever we join with our brethren in union services or when we attend the service of another church. Some of us are not ashamed to say that we claim for our own churches bits of ritual, symbolism and methods which we first discovered in churches of other communions. Alexander Campbell once lamented that some people hate certain things for no better reason than that other people love those things. Our mind has changed in this respect and the change is not unimportant to unity.

Our respective state and home missionary movements are cognizant of the people's thought about rival churches. Even those people who are jealous of their own church in the home community are not convinced that the salvation of other people is dependent upon their helping to build a church of their own brand where other churches are already in existence.

There are still differences of opinion in our churches but the prevalent mind is ashamed of divisions and has already discovered its unity with other Christians. This is the fulfilling of the law of unity, and may signify that the day of unity is nearer at hand than we have thought.

## Crusaders In Friendship

(Continued from page 20.)

Young people will not only have the privilege of choosing which of these discussion groups they will enter in the "Youth Sessions" at Leicester; but in advance a seminar of study has been made available in connection with the program of the "youth features" of the World Convention. Opportunity for discussion of these topics under competent leadership is being provided as a part of the "special features" for young people on the official trip on the steamship "Britannic," of the Cunard White Star Line, sailing from New York City, July 29, 1935.

Not only will the outgoing voyage provide a seminar of study and discussion on the topics to be considered in the "Youth Sessions" but also special forum messages on world issues, recitals, travelogues, parties, moonlight song-fests, deck sports and tournaments will be among the never-to-be-forgotten experiences of this World Convention trip to Merrie England. The quota of young people from the United States at this unusual world gathering of Christian youth, crusading in friendship, is one hundred. Reservations from the Atlantic to the Pacific Coast are already coming in.

The second World Convention of the Churches of Christ not only provides an unparalleled opportunity for Christian young people to crusade in friendship with youth the world around, but also combines a delightful travel-trip vacation with a seminar of study, discussion and inspiration on issues that are to the fore in the thinking of Christian people everywhere. The privilege of thinking with the Christian youth of the British Isles, Canada, continental Europe, the Orient, Latin America, Australia and New Zealand as they come together in the "Youth Sessions" of the second World Convention of the Churches of Christ will forever remain one of the richest educational experiences that one could possibly desire in connection with a transatlantic travel trip.

Write for information, and plan now to be among the host of Christian young people who will meet in New York City, July 29, to set sail on the good ship "Britannic" for old England.

Let's go! Youth of the Churches of Christ in America. Let's make this first world gathering of the youth of the Disciples of Christ an experience to be remembered and cherished throughout life as we set the standard for future world gatherings of Christian youth in our great communion by pioneering in friendship crusades with other youth the world around.



# Clinics in Chinese Villages\*

By DR. D. S. CORPRON

THIS past year O. J. Goulter and Mr. Yang, his helper, in their program for agricultural, educational and religious work, have established twenty Ming Chong schools (Popular Education Schools) in twenty different villages in the North country. These have been established only upon invitation by the villagers themselves. In cooperation with their work I established two clinics in two of these places where schools had been running. These clinics drew patients from all of the surrounding villages, so that most of the places where schools had been established were benefiting therefrom.

Chu Yung-shan, a graduate of our Nurses' Training School was assigned to full time on the new project. He went out for the clinic at the ten-li village on Monday afternoon. Tuesday afternoon another clinic was held in the other village six li farther on. He alternated each day; returning to the city on Friday evening or Saturday.

The clinics are free save a small registration fee of five coppers. He takes only cases he knows how to handle, leaving others for my visit once every week or two. All cases are registered and clinic sheets for records of diagnosis and all treatments are kept for each patient. Also a card for the epidemiological survey is made for each case as if a part of our regular hospital clinic.

The graduate nurse's salary is contributed by the hospital. The money for the drugs and supplies so far has been contributed by American friends. The village furnishes a room for the clinic and also a room for the nurse to sleep. The nurse has his own folding cot with mosquito net. We pay for his food from the registration fees.

Last spring the clinics were rushed with business; the majority of which was made up of scabies, trachoma, leg ulcers and chronic *otitis media* in children. These cases could well be treated by the nurse and much benefit was derived by the district served. But it is not practical to hold these clinics throughout the year. Part of the time the farmers are too busy, either planting or harvesting, to come or bring their sick. At other times it is too hot to work under the filthy conditions of the country, or too cold to be able to carry on. And at other times rains prevent going out to the village over the heavy clay roads, or no one will venture out in a rain even to get medical attention. So we only attempt to hold clinics for two or three months during the spring, after wheat and rice field work is out of the way, and for two or two and a half months in the fall.

When crops are poor in the district many small bandits and kidnappers are



Mr. Chu examining a patient in a country clinic

active in all parts of the countryside. It would not be safe for us to go out at this time unguarded. So we are helped by Magistrate Kuo's sending out with us a bodyguard of thirty soldiers. They stay with us as long as we wish to be out. They feed themselves and only require a bit of clean straw spread out on a floor to sleep, if we stay over night. The magistrate is much interested in this work and is anxious to help in any way that he can. We are now conferring with him on a plan for a model district in the country.

We are trying to cultivate a feeling of community interest in one village. Such a feeling we have found utterly lacking in practically all villages. To start with, we are working up interest in a village hall. They are talking about it and have offered all the labor needed. But when it comes to giving money, that is another thing. We are planning on increasing the registration fee at the clinic from five coppers to ten; five to go for the nurse's food and five toward the community hall. I don't know how it will work out. The hall will

not be a church. It will be for community meetings of all kinds; for the clinics; and for religious meetings. Now that the land has been contributed and the labor promised, the building is assured and will be built in the spring.

This is our first venture in the North country. We hope gradually to work out into the other directions. We have many invitations; but are going slowly, trying to develop our ideas as we go. Only this month we have started another clinic in the east country and we hope to proceed as we did in the north district.

Other public health measures that we have been carrying on include our Well-Baby Clinics. The first one was established three years ago. It is carried on only in the fall, winter and early spring. Record of each baby is kept. A season ticket is issued and the two hundred coppers or the dollar or the two dollars paid down at the time of registration. Upon arrival, babies are stripped, weighed, bathed and examined by a doctor. Skin and minor ailments, if any, are treated; diets are discussed with the mother and advice given; and arrowroot cookies are given out to each child every week. One clinic is held each week. Each clinic is limited to 100 registrations. An average of seventy babies were bathed in one clinic last year. When that clinic reached its limit another was opened. Some came to both. Others who needed more care had to be sent in to the regular hospital clinic or as inpatients. Much has been done for many women with children who have been attending regularly for three years.

Another institution is our Mothers' Club, made up of mothers who read; many are graduates of our Girls School who are now married and living here. This club meets to discuss child health, child care and training. Once a year all their children come in for the annual health examina-



Teachers of fifteen of the twenty rural schools, taken on the occasion of the presentation of a silver shield to Chu Yung-Shan, our hospital nurse, in appreciation of his medical work in the villages

\*Reprinted from Chinese Medical Association's News Letter.

tion and vaccination and typhoid-cholera inoculations. This club has just started a kindergarten in one of our hospital buildings. It is conducted by two of the members who have had experience in school work. This school will be run along lines of "directed activities" for the children, including personal hygiene.

This city orphanage has recently come under the direction of one of our church workers. He undertook to do this after the promise of help from the hospital. To date, all medical attention has been done free by the hospital. The old method of feeding the babies has been by wet nurses; one ignorant, country nurse to every two babies. Recently an epidemic of gonorrheal conjunctivitis broke out in the orphanage. The afflicted babies were admitted to a ward in the hospital. Some

of the wet nurses consented to an examination; many of them had to be discharged. New wet nurses could not be obtained, so we had to take these babies as feeding cases. We have twenty of the hundred babies in our ward. No proper care or discipline can be had in the orphanage as long as ignorant wet nurses are used. The director is trying to work out a plan whereby he can move his orphanage nearer to our hospital, hire some graduate nurses full time, and get good amahs to help out. It will be handy for our doctors to examine and prescribe for the babies regularly, and have our students help as a part of their pediatric training. The contented, clean, twenty babies in our hospital have been a revelation to him as to what can and should be done for these little ones.

A woman in Japan is supposed to be seen and not heard but not so this woman. She was as fearless as when a child. She could preach and teach about as well as our best men. In whatever work we placed her she continued her reputation as an "Admiral" and made it go. She has led hundreds of women and girls to Christ.

She became well known as a dependable go-between when a young man wanted a wife. The idea is out that Christian girls are better wives, but they do not always allow them to go to church after they are married. But Mrs. Kawamura did better than run everything from the cradle to the grave. She would not take a case of wife-hunting unless the young man and his family would agree to allow the wife and any children that might be born to go to Sunday school and church. And she held them to it.

Married to a young Christian attorney, she is among many others who must be hindered in her work because of shortage of funds but she lets her light shine in her home and still does what she can.

Glendale, California.

## The Transformation of Kaoru

By MRS. MYRTLE E. HAGIN\*

IN A SMALL village in Japan, a girl baby came into a home. She was unfortunate in being the second girl. In those days the first girl was welcome as she would save servant hire, but the second one was considered unfortunate, the third one made the father feel he was a poor man, and the fourth girl made him a beggar. It costs so much to marry a girl into another family. She must have twenty yards of clothes, certain presents for the groom, certain pieces of furniture and bedding. Such weddings often burden the family even into the second generation. So when this little girl was born, no boxes of rice and red beans were sent out, a sign the family was open to congratulations. They just kept it as quiet as possible, dressed her in boy's colors, cut her hair boy-style and gave her the name Kaoru, a name corresponding to our Jesse or Jessie as the case may be. For a year they kept up this pretense because they were so ashamed of their failure.

When this girl took her place with other children in the village street, she ran everything and was eventually called the Little Admiral of the village. She messed her hair, tore her clothes, got dirty, fought if need be to win, loved if she loved, hated if she hated, never failing to express herself fully. Her mother used to say, "If the gods had to curse me with a girl baby, why didn't they at least send me a decent one?"

The family was of enough importance that the province had been named for them. They had their own private temple. The grandfather, a staunch friend of little Kaoru, was mayor of the village.

One day some Episcopalian missionaries from Osaka were holding a street meeting in the village and Kaoru, then twelve years old, was among the listen-

ers. The story of her Savior impressed her very much. She ran home excitedly and told her mother. The mother was horribly shocked that her child should have defiled herself by listening to those hairy, red-headed foreign Christian devils. They call all light-haired people red-headed; and but few Japanese men can raise a beard so they refer to us as hairy. She sent the little girl to the temple at once for purification.

It is customary among people of that standing, to make a priestess of the second girl, so they hustled Kaoru off to Osaka to prepare for such a fate. It was not long until she saw one of the women evangelists she had heard in her village. She found that the woman was from a girls' school in Osaka, learned the name and address of the school, ran away from the temple and found her way to the school. It was a week before they could get her name or where she was from. They sent word to the temple and to the parents. They came to get her. They tried to persuade and threaten but the child, with all her inborn fervor, loved everything about the school and refused to leave it. At last her mother told her she always had been a curse to them and she would just turn her over to those hairy foreign devils and she need expect no mercy or sympathy from her family. Without the knowledge of the family, her grandfather used to send her money.

The family tried to give her away and tried to arrange a marriage to a wealthy Buddhist much her senior, but through the help of her grandfather she managed to escape both things.

When we first knew her, she was a Bible woman in an Episcopal mission in Tokyo. She became interested in a less formal service and more simple plan of salvation. It ended in her being baptized and becoming my Bible woman.

She was an untiring, unceasing worker.

## Teachout Memorial

THE DAILY NEWS, Nagpur, India, reports the unveiling ceremony in Mungeli, India, of the "Teachout Memorial Tablet" in connection with our hospital at that place, to which David Teachout of Cleveland, Ohio, gave \$10,000 in memory of his father and mother, Mr. and Mrs. A. R. Teachout, who themselves were always generous and interested friends of the missionary work. The tablet reads:

### Teachout Tablet

This building was erected by funds contributed by the Teachout Foundation, Cleveland, Ohio, United States of America, in the memory of Mr. and Mrs. A. R. Teachout, humble and devoted followers of Jesus, whose lives shed abroad a radiance wherever they were and whose interests were as great as the needs of suffering humanity.

Medical work was started in Mungeli in 1889 by Dr. Jackson in a corner of his tent, and the first hospital was erected in 1897. The new buildings were added in 1932, after receipt of this munificent gift. Dr. Victor Rambo and Dr. Hira Lal are the beloved physicians in charge, assisted by Dr. Sukhmandan and Dr. James, and by Mrs. George Springer, American nurse now on furlough in America. The total number of treatments given in that district last year was 33,398, with 1,054 operations and over 6,000 cholera injections.

Small worries and little nagging annoyances will pester you every day; none of us escapes them; they wait for us at every turn; if we make room for them in our thoughts they will spoil our lives; but what is every one of these little irritations but a summons to self-mastery?—*Washington Gladden.*

\*Former missionary to Japan.



## Book Chat

(Continued from page 23.)

with paralysis, left in a wheel chair, and began a work of personal consultation. The book is well worth reading, will furnish materials for pulpit reviews and illustrations, and will be helpful to many individuals who are depressed and overborne. Most of our readers are aware of the fact that Dr. Douglas was a famous Congregational minister who left his pulpit to write fiction. Readers of this book will note that he is still preaching.

THE JEW AND WORLD FERMENT, by Basil Mathews. Friendship Press. Price \$1.50.

RACIAL antipathy is a very interesting thing. Like other passionate judgments, the road to its eradication lies through understanding. No people are more in need of sympathetic understanding than that great body of the sons of Abraham. Basil Mathews has led us a long way on the road to understanding. He has shown the historical development of the ancient problem from a social and economic point of view. He has made a noble attempt at the impossible task of showing how the Jewish lad himself feels about these antipathies. He has pointed out the factors involved in the present surge of anti-Semitism in Germany. He casts some illumination on Zionism; traces the Jewish-Christian relationships; traces and suggests the great Jewish heritage and tradition. Best of all, perhaps, is the impressive array of great Jewish men and women who have written their names in stone. It is good for those who are characterized by smug racial self-satisfaction to know that Disraeli, Mendelssohn, Lippmann, Spinoza, Einstein, Madame Curie, and even Max Baer are all actors of the great pageant of a people.

An appreciation of Josef Kastein's statement quoted in the book would rebound to mutual good will. We should understand "the Jew whose ideal is to avoid violence, to abide by the justice of the theocracy, and to oppose to the stupidity of brute force the invincibility of the spirit."

The appended statistics of Jewish population are interesting.

Mathews states the aim of the book as "to discover how we, who are in our own country, their neighbors, ought to act toward them."

—PERRY E. GRESHAM.

TARDY APRIL, by Louis Wilson. Walter H. Baker Co., Boston. \$0.35.

DOROTHY plans to return to missionary work in India, but the women of her home church must first raise \$400 needed to replace money that is in a closed bank. After canvassing the town for ready cash, the women do not reach their goal. Dorothy learns of the situation and offers her personal savings of \$200 for the trip to India. However, at the last minute a town banker, who at first grudgingly gives \$5, is influenced by

his sweetheart to share, and gives the entire \$400.

This comedy may be produced by a cast of all women. This will make it available for many women's missionary meetings, and it is the most worth-while play written about a missionary theme, and using only women characters, available. The conclusion is well foreshadowed. The motivation is obviously sentimental, and the plot is too closely related with small-town life to have an inspirational effect.

The playing time is thirty minutes. The mood is one of realism. When five copies are purchased, the publisher grants rights of production without royalty.

—J. EDWARD MOSELEY.

CHRISTIAN MASS MOVEMENTS IN INDIA, by J. Waskom Pickett, Abingdon Press, N. Y. \$2.00.

THERE came a book sent by God and its name was *Christian Mass Movements in India*. Here is one of the most thoroughgoing and careful pieces of study ever made of the fruits of missionary effort. It is a study based on ten great mass-movement areas, scattered all over India. In each place the investigator, Dr. J. W. Pickett, was helped by scores of workers whom he trained. He personally visited in the homes of thousands of mass-movement Christians. Their own testimony, the testimony of their neighbors, the opinions of high-caste Hindu neighbors and of government officials were secured on approved schedules. The compilation of material, and the interpretation of results was done with the aid of experienced research workers connected with the Institute of Social and Religious Research in New York City.

Out of it all comes a striking validation of the Christian message. Here is a book which for the Christian worker is full of thrills. It tells about a gospel that works. It tells of hundreds of thousands of lives redeemed. It tells of the way in which Christ is being accepted by the thousands in India. One leaves the book with a feeling that *Jesus does save*. He is doing it today.

The book establishes the spiritual reality of mass movements. Owing in part to some mass movements, which have struggled against tremendous handicaps and which have, perhaps, been unwisely led, the mass movement has been widely and not very favorably advertised. People have asked, "How can masses become really Christian?" "Is not one informed Christian better than hundreds of raw converts?" The mass-movement study went in to ascertain why people became Christians in masses, and what degree of Christian achievement was gained by those who became Christian a village at a time. The answer is that those who have come into the church through caste-wise religious revivals (which is what mass movements really are) are making commendable progress. Their achievements are marked. There is practically no idolatry, and very little evidence of fear of evil spirits or belief in charms and magic. The amount of drinking decreases markedly. The testi-

mony of their Hindu and Mohammedan neighbors is that Christianity has lifted the untouchables.

If anyone feels downhearted about the progress of Christianity, if anyone wonders whether missions are really worth while, let him read *Christian Mass Movements in India* and thrill with the certainty of the saving power of Jesus Christ. Here is the most significant missionary book of the twentieth century.

—DONALD A. MCGAVRAN.

## Books Reviewed on Page 23

ANTI-CHRIST, by Joseph Roth. The Viking Press, New York. 175 pp. Price \$2.25.

THE NEW TESTAMENT IDEA OF REVELATION, by Ernest Findlay Scott. Scribner's, New York. 250 pp. Price \$2.00.

GOD'S SEARCH FOR MAN, by Karl Barth. Round Table Press, New York. 235 pp. Price \$2.00.

SPEAKING OF RELIGION, by Bruce Curry. Scribner's, New York. 205 pp. Price \$2.00.

GREEN LIGHT, by Lloyd C. Douglas. Houghton Mifflin Co., New York. Price \$2.50.

## By Way of Contrast

THE wife of the Chinese general who heads the bandit suppression in the Luchowfu district, died in our hospital there this past month. She had a complication of nephritis and anemia, all brought on and aggravated by the opium habit. The husband and sons showed their appreciation of Dr. Corpron's efforts by generous gifts to the hospital. The case brought over a thousand dollars to help out the depleted financial state of the institution.

The wife's body lay in state for over a week, dressed in the costliest of silks and embroideries, gold ornaments on her arms and real pearls in her mouth. The coffin cost over a thousand dollars. Several days of elaborate Buddhist rites followed, with much popping of firecrackers and long chants and prayers. An exact reproduction of the general's new Dodge car was made of paper and equipped with a driver, a woman servant and with soldier guards on the running boards. It was burned the night before the body was carried away. They believed, Mrs. Corpron says, it would help carry the spirit of the dead along with them up to their old home in Honan. Doris and Jean Goulter and Douglas Corpron, Jr., watched the services from a high tree all one Saturday afternoon. They have been playing funeral ever since!

In quiet contrast to an elaborate Chinese funeral like the above was the simple Christian service held over the body of the father of Li Chi-nan, one of our Christian teachers at Nantungchow. In spite of the fact that Mr. Li was the only Christian in the family, a simple and entirely Christian funeral was held at the home and at the grave.

—LOIS ANNA ELY.

Nantungchow, China.

## Institutes in the Philippines



Workers' Institute in Laoag, Philippine Islands

THE most important bit of news recently is concerning the two splendid Institutes we have just had in the North. The first was in Laoag. The enrollment was forty-nine and the average attendance was forty-one. The program was prepared and the Institute was executed entirely by our Filipino workers. I think I can say that it was the best Institute that I have yet had anything to do with in the Philippine Islands. Dr. Valentine Salomon, Mr. Peruganan, Mr. Aquino and Mr. Grace put the program right through, calling in some Bible women and others when necessary to help. I was asked to give a series of lessons on financing the church. In Vigan the enrollment was fifty-nine and the

average attendance was forty-four. The program was good but a little too crowded to do the best work. They had planned it as a double program, and then at the last minute decided it would be better to have the workers all together in one class. The most noticeable thing about each Institute was the new material that is coming on and anxious to learn how to do the church work. There were a few instances of entirely new people who were able to do most excellent work throughout the week. In fact I am quite thoroughly convinced that in the future the church is going to have to depend more and more on the lay-workers—those who are willing to preach and work and lead in the work no matter whether there is a salary in sight or not.

—C. L. PICKETT.



Workers' Institute in Vigan

## Annual Field Staff Conference

PLANS for missionary organizations in closing the current missionary year and launching the next one were discussed and formulated in a recent conference held in Indianapolis and attended by the women state secretaries and national staff members of the United Christian Missionary Society. During the sessions of the conference, administrative, educational and promotional matters were studied with a view effectively to developing and cultivating missionary study, service and support among all age groups.

The three-year objective for missionary organizations for the period ending June 30, 1937, is phrased: "Looking Upward, Reaching Outward, Moving Forward." During the current year, the watchword "Looking Upward" has been stressed with major emphasis given to the need of deepening spiritual life. In the coming year, the phrase "Reaching Outward" will be the motto with a view to "Seeking Living Treasure" in the lives of unenlisted younger women and the men of our churches.

Study programs for all age groups were presented for this year on the

themes, "Pioneering Today in Home Missions" and "Latin America." The new interpretation of home missions was considered and new needs and opportunities presented. Tentative outlines were made for the programs of the following year on the topics, "The American Negro" and "Africa." Much time was given to the educational needs of various groups in program materials, reading lists and suggestions, courses for study classes and schools of missions.

Plans for a cooperative approach on the part of all representatives of missionary education and religious education to all groups of children in the local church have been formulated and are well under way. Similar plans for a like service of cooperative work are to be made possible in the near future for all young people's groups. The need for unifying the approach to and service of adult groups in the local church will receive consideration at a later date. These above-mentioned plans are the outgrowth of a joint consideration of the problem and mutually agreed upon policies by the field staffs of the departments of missionary organizations, missionary

education and religious education.

The following states and areas were represented in the conference: Arkansas—Mrs. J. H. Fuller; California, north—Mrs. R. W. Blosser; California, south—Miss Allena Grafton; Colorado; New Mexico and Wyoming—Mrs. H. R. Howland; District of Columbia—Mrs. J. R. Glenn; Florida—Mrs. E. L. Vordermark; Georgia—Mrs. L. O. Turner; Illinois—Mrs. Stella Peck; Indiana—Mrs. O. H. Greist; Kansas—Mrs. Edith R. Bentley; Kentucky—Mrs. C. A. Thomas and Mrs. June E. Stanley; North Carolina—Mrs. H. H. Settle; Ohio—Miss Bertha Park; Oklahoma—Mrs. Georgia McKinney; Pennsylvania—Miss Ruth McKinnis; Texas—Mrs. Bessie Hart; Virginia—Miss Etta Nunn; Washington—Mrs. Jane W. Mercer; West Virginia—Miss Gene Carpenter; National Office—Miss Genevieve Brown, Mrs. Ora Leigh Shepherd, Miss Dale Ellis, Miss Edith Eberle, Miss Rose Wright, Miss Grace McGavran, Miss Helen Spaulding, Mrs. Rose Rains, Mrs. L. Madge Smith, Miss Florence Carmichael, Miss Lura Aspinwall, Miss Martha Gibson and Mrs. Rosa Brown Bracy.



# Station UCMS Broadcasting

THE twenty-sixth session of the Boulder School of Missions, under the auspices of the Colorado Council of Federated Church Women, will be held June 23-29 at the Colorado Chautauqua grounds, Boulder, Colorado. We note that a number of our own women are vitally interested in this school. Mrs. J. Roy Smith of Denver is one of the vice-presidents and Mrs. Sudie E. Flint of Denver, treasurer, and other representatives are Mrs. P. J. Peiffer and Mrs. C. S. Linkletter of Boulder.

At the request of the missionary organizations board of South Carolina, Miss Etta Nunn (state secretary of Virginia) spent a month in the first named state visiting existing missionary organizations and prospective places for such groups. Since South Carolina has a volunteer secretary and a very small state development budget, this field service was much needed and greatly appreciated, with profitable results already in evidence.

The first draft of the outline and chapter summaries of Emory Ross's adult study book on Africa for 1936 has been received for review. It promises to be a book of illuminating contents, written in an unusually charming style. It traces the development of African life from barbarism to civilization in a single generation. "A thousand years in fifty," is the author's comment.

Dr. and Mrs. C. L. Pickett will be leaving the Philippines on June 8 for the United States. They will come via Europe and attended the convention in Leicester, England. Dr. and Mrs. Pickett are retiring, the doctor having already passed the retiring age. When the Picketts sail from Manila, the United Society will be without a missionary in the Islands. Miss Irene Pickett, now in school in California, will sail on the "Britannic" to join her parents in Leicester.

I. J. Cahill, vice-president of the United Society, will be the guest speaker at the convention of our churches in Puerto Rico, June 17-30. While on the Island, Mr. Cahill will spend some time preaching among the churches and lending what encouragement he can to our preachers there.

Recent visitors to headquarters have been Miss Faith McCracken, Miss Ruth Musgrave and Miss Myrle Ward on their way back to Africa from furlough. Because of death, illness and belated furloughs of missionaries, they are greatly needed at this time.

H. B. Holloway served as general chairman of the Indianapolis Interdenominational Missionary Institute held in this city April 29 to May 1. S. S. McWilliams of South America and Mrs. W. F. Rothenburger were members of the fac-

ulty, while a number of our missionaries participated in the program at the World Fellowship Luncheon, and Miss Cynthia Pearl Maus, assisted by Miss Maria Reynolds Ford, formerly of South America, had charge of the Latin American Luncheon. Mr. Holloway and other officers of the institute were reelected for next year.

At the annual meeting of the Curriculum Committee of the Religious Education Division, held in St. Louis, April 18-22, the work of the new sections on higher education and student work was successfully launched. The guest lecturer for the period was Dr. Frank M. McKibben of Northwestern University. The honorary chairman of the committee, Dr. W. C. Bower, was present throughout the sessions.

We regret to learn that Mrs. Malcolm Norment, missionary to Paraguay, has recently undergone a most serious operation in the hospital in Buenos Aires. Since it seems that it will be necessary for Mr. Norment to submit to an operation also, it is likely that the family will soon be returning home.

We are glad to know that reports from Africa indicate that Stanley Weaver is improving following a serious illness.

Last month we announced the election of C. O. Hawley as executive secretary of Unified Promotion. Members of the Cooperative Council are: Chairman, L. N. D. Wells, Dallas, Texas; Vice-chairman, Mrs. W. L. McKinnon, Cleveland, Ohio; Secretary, Mrs. Ora L. Shepherd, Indianapolis. Members of the Executive Committee: A. E. Cory, Indianapolis, chairman; Mrs. Ora L. Shepherd, Roy G. Ross, Indianapolis; Gaines M. Cook, Cleveland; John H. Booth, Indianapolis. At a meeting of the Board of Review held in Indianapolis, April 24, 25, the actions of the Cooperative Council were approved and it was decided to begin operation of Unified Promotion July 1, with temporary headquarters in Missions Building, Indianapolis.

On April 18, at the home of Mr. and Mrs. A. F. Hanes, Brownsville, Pennsylvania, occurred the marriage of Miss Ruth E. Boll, of the Allison Mission, to Ralph Artis, well-known Allison resident. Mr. Hanes performed the ceremony, assisted by Ray E. Manley of Republic. Miss Ruth McKinnis of Wilkinsburg, Pennsylvania, state secretary of woman's work in that state, was maid of honor.

The seventh annual meeting of the Council of Federated Church Women, will meet in Rochester, New York, May 21-23. On the program, of our fellowship we note the names of Mrs. John P. Sala, Buffalo; Mrs. Ralph S. Lathaw, Kansas City; Mrs. Ida B. Wise Smith, Des Moines; Mrs. William F. Rothenburger,

Indianapolis and Mrs. Ray E. Hunt, Lincoln, Nebraska. Our own Mrs. James T. Ferguson of Kansas City is national president, and Mrs. Jesse M. Bader of New York City, is vice-president, while Mrs. E. H. McFarland of Detroit is chairman of the nominating committee.

Our headquarters group was saddened by the death on Easter Sunday of the small son of Mr. and Mrs. John Harms, following a prolonged struggle with streptococci meningitis. Burial was made in Enid, Oklahoma.

The following dates for commencement exercises at our home missions institutions have been announced: Jarvis Christian College, Hawkins, Texas, May 26-30; Livingston Academy, Livingston, Tennessee, May 10; Hazel Green Academy, Hazel Green, Kentucky, May 18-21. L. E. Lakin of Warrensburg, Missouri, will preach the baccalaureate sermon and give the commencement address at Hazel Green and the editor of WORLD CALL will dedicate the new gymnasium.

Mrs. Bess Robbins White, former editor of WORLD CALL, who is actively engaged in relief work in Arkansas, reports great enthusiasm for this gigantic program undertaken by the government. She is a field representative of the Research and Statistical Division of the state office, with headquarters at Little Rock, and is planning to attend the New York School of Social Work this summer.

The many friends of Mr. and Mrs. Charles Oliver of Minneapolis, Minnesota, will be shocked to hear that they passed away within a month of each other. For forty years or more they were active members of Portland Avenue Church, and Mrs. Oliver had served as state president of woman's missionary work and was a member of the board of managers of the United Society for the years 1924-1927.

Our sympathy is extended to Mr. and Mrs. S. J. Mathieson of Central Church, Denver, Colorado, in the death of their twelve-year-old daughter, Kathleen Florence. Mr. Mathieson is a member of the board of managers of the United Society and was chairman of that body for the year 1932.

Miss Ada L. Foster, former state secretary of woman's work in Minnesota and now pastor of the Prospect Avenue Christian Church, Milwaukee, Wisconsin, has just been reelected president of the Federated Church Women of Milwaukee and the organization is sending her as their delegate to the convention of Federated Church Women in Rochester, New York, May 21-24. The local organization observed the "day of prayer" with an attendance of over 1400.

# Approaching Commencements

By H. O. PRITCHARD\*

## Bethany College Bethany, W. Va.

June 11-14 has been selected to be the date for the annual Ministers' Retreat at Bethany.

A. W. Fortune of Lexington, Kentucky, will be the principal speaker for the conference that continues from Tuesday until Monday of the week following the 1935 Commencement. Walter Scott Cook, Erie, Pennsylvania, will deliver the devotional addresses and several of the ablest ministers of the Bethany area have been asked to present addresses on various vital phases of the ministers' work. Such topics as Ritualism, Recent Archaeological Finds, The Church and the Social Order, New Trends in Christian Education, The Ethical Aspects of Birth Control, The Minister's Manhood, World Peace, Leisure Time and the Liquor Problem, will be discussed.

Reports show that the Bethany Retreat has been exceedingly popular with the ministers and their wives since its beginning about seven years ago. Registration fees for the convention have been set at \$1.50 for both minister and wife, while lodging and board have been set at \$3.00 per person.

The officers this year are: President: A. F. Hanes, South Brownsville, Pennsylvania; Vice President: James O. Dodd, Marion, Ohio; Secretary-Treasurer: Dwight E. Stevenson, Bethany College; Advisers: Frank Helme, Bellevue, Pennsylvania; Glenn Carpenter, Beaver, Pennsylvania; W. H. Hanna, Pittsburgh, Pennsylvania.

## University Place Christian Church (Home of the Illinois Disciples Foundation) Champaign-Urbana, Illinois

Twelve students have just received the highest honor that the Illinois Disciples Foundation bestows. The shield bearing the names of those elected from the Junior, Senior, and Graduate classes to "The XII" for the school year 1934-35 was unveiled at the Hughes Club before the Student Forum. Each spring the twelve most active and outstanding students in the Foundation are elected to "The XII," an honorary organization with apostolic significance. Those who were honored this year are: Belle Apple, East Alton; David Busey, Urbana; Thelma Danner, Canton; Charlotte Faris, Niantic; William Hall, Buffalo; Richard Heberer, Nauvoo; Helen Lyman, Maroa; Hester McMillen, Cowden; Ruth Mosher, Urbana; Sarretta Hadaway, Lawrenceville; Josephine Waller, Urbana; and Max Snider, Robinson.

The annual Spring Banquet, held this year at the Southern Tea Room, Friday evening, April 5, took the students back

to childhood days. "Mother Goose" was the theme of the banquet, and program, decorations and favors all reminded one of the old favorite nursery characters.

The Student Forum, held every Sunday evening following the 5:30 "candletip luncheon" discussed "The Great Religions of the World" in its March 17 meeting. Dr. Melville T. Kennedy, pastor of the Congregational church, who lived in India for twelve years, spoke March 24 on "The Essential Differences between Christianity and Oriental Religions." The program for March 31 was given over to "The XII." Lucy Coe, Winchester, and Jesse Hofer, Cissna Park, gave the history and purposes of "The XII." Milo Snider, Robinson, unveiled the plaque. Mrs. Ethel Hamilton read the play, *The Boy Who Discovered Easter*, for the April 7 program.

## Atlantic Christian College Wilson, N. C.

One of the red letter days on the student calendar is the 17th of March, the time-honored date for the annual Hesperian-Alethian debate. This year was no exception, in that a large number of former students came back to unite in the enthusiastic support of their societies.

When the decision of the judges was rendered, the affirmative side of the question, represented by the Hesperians, was the victor. A series of debate victories for eight years had been won by the Alethians, and this year the Hesperians greatly rejoiced at being able to capture the coveted decision and turn the tide.

Mrs. Dunlap Neely of Selma, Alabama, was a visitor at the college recently. Friends and fellow-students of 1914-16 will remember her as Ersie Walker, and will also remember the delightful piano and voice recitals she gave at her graduation.

From the senior class this year, twenty-two members are doing practice teaching in the Wilson city schools, eight in high school, and fourteen in the grammar grades. These prospective teachers are fortunate to be able to do their practice teaching in the splendid Wilson public school system, and under experienced and capable teachers.

Miss Charlotte Hill, capable director of physical education for women at A. C. C., attended a meeting of the North Carolina Physical Education Association recently held in Winston-Salem and gave an address on "Problems of Physical Education for Women in Co-educational Institutions." She also attended the meeting of the Southern District of the American Physical Education Association in Atlanta, Georgia.

The Annual May Day celebration was held May 7 on the college campus. Miss Ina Rivers Tuten of Aurora, and Donohue Bryant of Saratoga were crowned queen and king.

The well-known Hampton Quartet from Hampton College for Negroes in Virginia gave a recital at the college in March. This group of singers has sung at Oxford and Cambridge universities and other English schools, Westminster Abbey, as well as many universities and colleges in this country. Their purpose in giving a program of Negro melodies is to help preserve in song the Negro folk lore, and also to bring to public attention this old and well-established school for their race.

## William Woods College Fulton, Missouri

The ninth annual high school debate tournament sponsored by the speech department of William Woods College under the direction of Miss Cathran Furby was held at the college March 14, 15 and 16. Over one hundred and thirty-five debaters and coaches representing thirty-two towns participated. Miami, Oklahoma, won the tournament, defeating Independence, Missouri, in the final debate. Scholarships of \$125.00, \$100.00 and \$75.00 were awarded.

On April 9, the William Woods chapter of Phi Beta, national honorary music and dramatic art fraternity for women, formally pledged Billie Randall of Blackwell, Oklahoma, and Eileen Marsh and Esther Done, both of St. Louis.

President H. G. Harmon attended the North Central Association of Colleges and Secondary Schools in Chicago, April 11, 12 and 13.

Miss Virginia Frances Yates of Fulton, Missouri, was crowned beauty queen at the annual Westminster College (Fulton) Junior Prom, April 11. For this occasion six candidates were chosen from William Woods by the social fraternities at Westminster, and their pictures were sent to Frederic March, movie actor, who selected Miss Yates as queen.

The William Woods College Glee Club composed of twenty-three voices under the direction of Mrs. Boulware Jameson sang at the First Christian Church in Monroe City, Sunday, April 14. Preceding the concert the members of the church entertained the college group at a buffet supper. The glee club sang at the First Christian Church in Fulton on Easter Sunday. On April 28 they made a concert trip to St. Louis.

Tuesday, April 30, they appeared at Soldan, Beaumont and Normandy high schools. They also gave a half-hour program at the state convention of the Christian churches. On Wednesday they gave another program at the state convention entitled "Musical Interludes."

On April 15 Campus Players and Jabberwocky, dramatic organizations at William Woods and Westminster, respectively, collaborated to present *The Poor of New York*, a revival of the middle nineteenth century written by Dion Boucicault.

\*Secretary Board of Education.



### Culver-Stockton College Canton, Missouri

A group of students of Culver-Stockton College, under the direction of Lawrence Tucker, presented a series of one-act plays in several towns in Illinois and Missouri in April. The Dramatic Club presented *Death Takes a Holiday* to one of the largest audiences ever assembled for a stage production at the college.

The evening of May third was the annual May Fete at which time the Queen and her attendants were honored.

Culver-Stockton joined with the other four-year church colleges of Missouri in giving a series of banquets over the state attended by alumni and friends of the college. The first one was held in St. Louis followed by another at Cape Girardeau. Others are to be held in Mexico and St. Joseph in the near future. Representatives from the administrative staff of the college will be present at each dinner.

Commencement is in the offing and plans are being made for a very impressive ceremony this year.

### Phillips University Enid, Oklahoma

The debate season at Phillips has closed. The university sponsored a high school debating contest. One hundred fifty high school students, representing forty-four high schools were present.

The Big-Four Silver Cup representing the four church institutions of Oklahoma was won in debate by the Phillips team. A special program at chapel recently set forth the work done by the team.

The Tri-State Band Festival, under the auspices of Phillips University, has just composed its most successful meeting during the three years of its existence. Fifty-eight high school bands numbering from twenty-five to one hundred twenty-five members each, as well as twenty-five parts of bands, were present to contest in solo work. Edwin Frankel Goldman of New York City and other distinguished artists over the nation acted as judges. In the mass band conducted by Professor Goldman, there were more than five hundred band instruments and three hundred voices in the chorus that accompanied it. Three thousand three hundred eighty high school students in addition to a number of college bands attended the festival. Contract has been made with Professor Goldman and the other judges for them to return next year for the fourth annual festival.

President I. N. McCash, with wonderful resiliency in recovering from his accident of January 18, returned to his work April 15. He attended a meeting of the executive committee of the North Central Association at Chicago, of which committee he is a member. He was given a great ovation by the students, and teachers in chapel when he returned.

### Lynchburg College Lynchburg, Virginia

W. M. Haushalter, pastor of Christian Temple, Baltimore, will deliver the baccalaureate sermon on June 2, and Dr. E. S. Ames, chairman of the department of

philosophy of Chicago University, will give the commencement address on June 4. The commencement play—Channing Pollock's *The Fool*—will be presented June 3. Saturday, June 1, will be Alumni Day. The business session of the Association will be held at two o'clock in the afternoon, the banquet at six o'clock, and all will then have the privilege of hearing the annual recital of the music department at eight o'clock.

Eugene Scott of Table Rock, West Virginia, has been selected by the faculty as the valedictorian of the class of '35, and Miss Hilda Koontz of Washington, D. C., as salutatorian.

Mrs. Dorothy Hundley Clark, alumni secretary, has been visiting high schools throughout the area in an effort to promote the enrollment of a fine freshman class for session 1935-36.

The college debating team closed the season without a defeat and the Tau Kappa Alpha cup was awarded to them at the recent convention held at Randolph-Macon Woman's College in Lynchburg.

Up to this time, the tennis and track teams are undefeated, the former having won six matches and the latter two meets.

The convention of the Virginia Council of Religious Education will be held on the college campus June 12, 13; the Virginia State Convention of Disciples of Christ, June 16-20; and the Young People's Conference, June 24-30.

### Christian College Columbia, Missouri

On May 26, commencement activities will begin at Christian College, for the eighty-fifth time. First comes the Phi Theta Kappa, national honorary fraternity for junior colleges, May Breakfast, honoring those members who have just been elected to the organization. At this time the winners of the Phi Theta Kappa prizes of \$25 each, for the best piece of creative writing submitted and for the best all-round member of the junior class are announced. On Sunday night the seventy-six seniors will wear their white caps and gowns to the baccalaureate services to be held at the First Christian Church, where A. W. Kokendoffer, of the First Christian Church of Sedalia, will speak.

May 27 is reserved for the May Pageant, which is the most beautiful of the programs presented. The May Queen, who was chosen by the student body last month, is Mary Locke, of Muskogee, Oklahoma. She will be crowned by Nelle Burnette, Mayfield, Kentucky, who presided over the pageant last year. The new queen will have two attendants and be surrounded by members of her court.

May 28, designated as Class Day, is filled with activities, the first of which is a program in the auditorium, where the class day address will be given by Mary Wayne Gambill, Pawhuska, Oklahoma, who is a member of the graduating class. Awards will be made for scholarship and musical and literary achievements. Then the class and audience will adjourn to the front campus where the ivy chain, a part of which is held by each member of the class, is formed. The chain is cut between each

girl, symbolic of graduation's cutting the ties of association, by the president of the class, who this year is Martha Fray, Kansas City. Nadia Wood, Hot Springs, Arkansas, will give the Ivy Chain oration.

May 29 brings the events of the week to a climax and close with the commencement address and the awarding of diplomas. The speaker on this occasion will be Dr. George Rowland Dawson of the Church of the Unity, St. Louis. The diplomas will be presented by Dr. James C. Miller, president of Christian College.

### Campbell Club, Yale Divinity School New Haven, Conn.

A number of Disciples in attendance at the annual convocation of Yale Divinity School, April 22 to 24, met with the members of the Campbell Club for two fine discussions. Among those present were: Oliver Coles, Royalton, Ohio; F. H. Groom, Cleveland; Urban Ogden, Worcester, Massachusetts; Harold Lunger, Akron; Edgar Lindsay, South Britain, Connecticut; Mitchell Hoyer, Woodstock, Virginia; Mr. and Mrs. Charles H. Funk, Hagerstown, Maryland; Virgil Lowder, New York City.

President W. H. Cramblet of Bethany College was a recent visitor and spoke to the Campbell Club in the chapel. The Bethany Alumni entertained him at dinner during his visit.

Those Disciples who will receive the B.D. degree in June are: Russell C. Brown, Youngstown, Ohio; Robert E. Early, Ames, Iowa; Alan D. Fires, Hamilton, Ohio; Mathew G. Madden, Martins Ferry, Ohio; John C. Niles, Lexington, Kentucky; Wales E. Smith, Indianapolis, Indiana; Ralph E. Valentine, Dennison, Ohio.

Russell Brown, president of the Campbell Club, was awarded the senior class prize scholarship for improvement in public speaking. Wales Smith has been elected permanent secretary of the class of 1935.

Dr. Stephen J. Corey visited and addressed the Campbell Club on May 8. This was the last meeting of the present academic year.

### The College of the Bible Lexington, Kentucky

Dr. John Jackson Castleberry, pastor of the Walnut Hills Christian Church, Cincinnati, widely known Disciple minister, author and lecturer, will deliver the annual commencement address to the graduating class of The College of the Bible. The commencement exercises will be held jointly with those of Transylvania College in Morrison Hall, Monday morning, June 3.

Dr. Castleberry is a trustee of The College of the Bible and a recognized leader in the Disciple movement. Dr. Arthur Braden, president of both institutions, will confer the degrees.

The activities will begin with The College of the Bible dinner on the evening of May 30, to be followed by The College of the Bible convocation exercises.

The following degrees will be awarded by President Braden: Master of Religious Education; Cathrine Frances Carter, La

(Continued on page 44.)

# 1935 Young People's Conference Date Schedule

DATE	CONFERENCE AND LOCATION	DIRECTOR
June 8-9	Rio Grande, Rio Hondo, Texas, Charles M. Ross, 2965 Bowle St., Fort Worth, Texas. Sunflower H. S., Emporia College, Emporia, Kansas, Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas. South Idaho, Gooding College, Gooding, Idaho, Lester Jones, 1216 4th St., Nampa, Idaho.	
June 10-16	Cumberland Valley, Barboursville, Kentucky, Claude Cummins, 311 Security Trust Bldg., Lexington, Kentucky. North Carolina, Hotel Bonclarken, Flat Rock, N. C., E. B. Quick, 1419 Belmont S. W., Atlanta, Georgia. Nowemo, Camp Hillyard, St. Joseph, Mo., Julian Stuart, 1212 South 27th St., St. Joseph, Mo. Sunflower Y. P., Emporia College, Emporia, Kansas, Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas. Tennessee, Columbia Military Academy, Columbia, Tenn., Mary A. White, Box 705, Jackson, Miss. T. C. U., Texas Christian University, Fort Worth, Texas, Charles M. Ross, 2965 Bowle St., Fort Worth, Texas.	
June 17-23	Alabama, Camp Grandview, Elmore, Alabama, Mary A. White, Box 705, Jackson, Miss. Arkansas, Petit Jean, Ark., Charles M. Ross, 2965 Bowle St., Fort Worth, Texas. Central Western, Christian College, Columbia, Missouri, Kring Allen, Booneville, Mo. Egyptian, Camp Pyramid, Dixon Springs, Ill., O. T. Mattox, 310 People's Bank Bldg., Bloomington, Illinois. Northern Indiana, Oak Park, Lake Wawasee, Ind., John Harms, Missions Bldg., Indianapolis, Indiana. Lincoln Park, Lincoln Park, Downs, Kansas, Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas. Marietta, Marietta, Ohio, Raymond McLain, 987 The Arcade, Cleveland, Ohio. Mid-West, Kansas City, Kansas, F. H. Coleman, 401 North 5th St., Columbia, Mo. West Kentucky, Kuttawa, Kentucky, Claude Cummins, 311 Security Trust Bldg., Lexington, Kentucky.	
June 21-27	Arizona, Prescott, Arizona, Wayne A. Neal, 303 Trinity Bldg., Los Angeles, Calif.	
June 24-30	Arkoma, Siloam, Arkansas, Roy Curtis, First Christian Church, Fryor, Oklahoma. Bethany Beach, Bethany Beach, Delaware, Percy Thomas, 409 Atlantic Life Bldg., Richmond, Virginia. California North, First Christian Church Grounds, Lake Alpine, Calif., W. C. Parry, 2400 Bancroft Way, Berkeley, Calif. Ceta Canyon, Amarillo, Texas, Charles M. Ross, 2965 Bowle St., Fort Worth, Texas. Chesapeake Area, Lynchburg College, Lynchburg, Virginia, Percy Thomas, 409 Atlantic Life Bldg., Richmond, Virginia. Crystal Beach, Frankfort, Michigan, H. L. Pickerill, 488 Maynard Ave., Ann Arbor, Michigan. Florida, Hotel Indiantine, Melbourne, Fla., E. B. Quick, 1419 Belmont S. W., Atlanta, Georgia. Hiram Y. P., Hiram College, Hiram, Ohio, Raymond McLain, 987 The Arcade, Cleveland, Ohio. Iowa, Northern, Camp Foster, Okoboki, Iowa, Genevieve Harris, 306 Insurance Exchange Bldg., Des Moines, Iowa. Northwestern, Twinlow Park, Rathdrum, Idaho, W. C. Moseley, R.F.D. 5, Coleman Road, Spokane, Wash. Ozark, Hollister, Missouri, Allen H. Gardner, 612 North Monroe, Nashville, Tenn. South Colorado, Palmer Lake, Canon, Colorado, C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado. Tipti-Wakan, Spring Park, Minn., Homer Armstrong, 830 E. 1st St., Duluth, Minn. Wisconsin, Association Camp Grounds, Gurnee, Illinois, O. T. Mattox, 310 People's Bank Bldg., Bloomington, Ill. Bethany H. S., Bethany College, Bethany, W. Va., Charles Van Winkle, 5260 Center Ave., Pittsburgh, Pa.	
June 30- July 7	California S. Y. P., Idyllwild Pines, California, Wayne A. Neal, 303 Trinity Bldg., Los Angeles, Calif. Hiram H. S., Hiram College, Hiram, Ohio, Raymond McLain, 987 The Arcade, Cleveland, Ohio.	
July 1-7	Bethany Y. P., Bethany College, Bethany, W. Va., Charles Van Winkle, 5260 Center Ave., Pittsburgh, Pa. Central Negro, Lincoln Ridge, Ky., Emmett Dickson, Lincoln Institute, Lincoln Ridge, Ky. Eureka Y. P., Eureka College, Eureka, Illinois, O. T. Mattox, 310 People's Bank Bldg., Bloomington, Ill. Mississippi, Belhaven College, Jackson, Miss., Mary A. White, Box 705, Jackson, Miss. Montana, Rural Route, Helena, Montana, Ross J. Allen, 915 5th Ave., Great Falls, Montana. Oregon, Turner, Oregon, C. E. Swander, 307 Panama Bldg., Portland, Oregon. New England, Geneva Point, Lake Winnepesaukee, N. H., Charles Van Winkle, 5260 Center Ave., Pittsburgh, Pa. Southern Iowa, Parsons College, Fairville, Iowa, Genevieve Harris, 306 Insurance Exchange Bldg., Des Moines, Iowa. Southeast Oklahoma, Camp Chapman, Dougherty, Okla., Arthur Fleming, University Station, Enid, Oklahoma.	
July 8-14	California South, H. S., Idyllwild Pines, California, Wayne A. Neal, 303 Trinity Bldg., Los Angeles, Calif. Centerpoint, Centerpoint, Texas, Charles M. Ross, 2965 Bowle St., Fort Worth, Texas. Central Kentucky, Camp Cavanaugh, Crestwood, Ky., Claude Cummins, 311 Security Trust Bldg., Lexington, Kentucky. Cotner, Lincoln, Neb., Hugh Lomax, 6902 Colby, Lincoln, Nebraska. Eureka H. S., Eureka College, Eureka, Illinois, O. T. Mattox, 310 People's Bank Bldg., Bloomington, Ill. Georgia, Emory Junior College, Oxford, Georgia, E. B. Quick, 1419 Belmont S. W., Atlanta, Georgia. Indiana H. S., Bethany Park, Brooklyn, Indiana, John Harms, Missions Bldg., Indianapolis, Ind. Lakeside, Lakeside, Ohio, Raymond McLain, 987 The Arcade, Cleveland, Ohio. New Mexico, Sandia Camp, Albuquerque, N. M., C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado.	
July 10-17	South Dakota, Pickerill Lake, Greenville, S. D., W. H. Kohl, Aberdeen, S. D.	
July 15-21	East Texas, Springpark, Palestine, Texas, Charles M. Ross, 2965 Bowle St., Fort Worth, Texas. Indiana Y. P., Bethany Park, Brooklyn, Indiana, John Harms, Missions Bldg., Indianapolis, Ind. South Central Ky., Columbia, Kentucky, Claude Cummins, 311 Security Trust Bldg., Lexington, Ky.	
July 22-28	Phillips Y. P., Phillips University, Enid, Oklahoma, Arthur Fleming, University Station, Enid, Oklahoma. Piedmont Chesapeake, Piedmont Christian Institute, Martinsville, Va., Mrs. E. G. Starling, Piedmont Christian Inst., Martinsville, Va. South Carolina, Sea Island Hotel, Beaufort, S. C., E. B. Quick, 1419 Belmont S. W., Atlanta, Georgia. East Kentucky, Hazel Green Academy, Hazel Green, Ky., Claude Cummins, 311 Security Trust Bldg., Lexington, Ky.	
July 29- August 4	Phillips H. S., Phillips University, Enid, Okla., Arthur Fleming, University Station, Enid, Oklahoma. Sunflower Southwestern, Camp Carlisle, Kansas, Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.	
Aug. 1-9	Grand Mesa, Epworth Assembly Grounds, Cedar Edge, Colo., C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado.	
Aug. 12-18	Culver-Stockton, Culver-Stockton College, Canton, Missouri, Roy Blalock, First Christian Church, Shelby, Mo. Eastern, Keuka Park, New York, Charles Van Winkle, 5260 Center Ave., Pittsburgh, Pa. Louisiana, Camp Windywood, Alexandria, La., Charles M. Ross, 2965 Bowle St., Fort Worth, Texas. West Washington, Seabeck, Washington, W. G. Moseley, R.F.D. 5, Coleman Road, Spokane, Wash.	
Aug. 19-25	Rocky Mountain, Sylvandale, Loveland, Colo., C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado.	
Aug. 26- Sept. 1	California North, First Christian Church, Lake Alpine, Calif., W. C. Parry, 2400 Bancroft Way, Berkeley, Calif. Wilmington, Wilmington, Ohio, Raymond McLain, 987 The Arcade, Cleveland, Ohio.	



# Women and World Highways

## Behold the Woman!

By MAUDE WHITMORE MADDEN\*

SIXTY years have passed since pioneer missionaries prayed God, "Open the eyes of these dear Japanese women, enlarge their hearts, stimulate their minds, give them great boldness to work for the salvation of Japan." Doubting not, the pioneers passed on. Today behold the answer to their prayers!

Only fifteen years ago my little booklet, *Women of the Meiji Era*, quoted the late Miss Tsuda's lament, "There is no so-called Woman Movement, \* \* \* no concerted action for any decided reform \* \* \* for social uplift, child-welfare, advancement of woman's education, nor for any other definite large aims, though there are magnificent bits along all these lines." I added, "When Japanese women do unite in these reforms they will be an irresistible avalanche." Have those "magnificent bits" grown into an avalanche?

Strongest, boldest, and first of women's organizations in Japan is the Woman's Christian Temperance Union, mother of many others. Organized in 1886 with the first woman school-teacher in Japan, Mrs. Yajima, its president, today 8,000 members are in its 174 branches. For thirty years all missionaries belonged to local groups; then the alien women withdrew into auxiliaries to the Japanese National Union. This gave greater freedom for growth to both. When the result of the vote to make the Union financially independent was known, in the 1919 National Convention, a moment of silence ensued, then "Praise God from Whom All Blessings Flow" rang to the skies! The Japanese Christian woman had arrived! She knew her strength, also her job. During the third year of the W. C. T. U. Mrs. Yajima presented a bill to the Japanese Diet, asking that "adultery in man be equally a crime with that in woman." From this initiate boldness the W. C. T. U. has so forged ahead that in 1925 brothel keepers abandoned a proposed convention upon hearing that the W. C. T. U. would be praying against them. Assisted by a few Christian men in parliament it has succeeded in causing eleven of Japan's forty-nine provinces to promise abolition of licensed prostitution, a business which brings great revenue. In their agitation for abolition the W. C. T. U. appealed to Buddhist priests also. There are 70,000 temples in Japan, with women's associations. Heretofore Buddhism has been indifferent to reforms. After a siege of years the Association of Priests passed a resolution in October, 1934, favoring abolition. The wedge has entered the rock. Last fall, before southwest Japan realized there was a famine, northeast Japan had sold a thousand farmers' daughters into slavery, thinking so to save families from starvation! W. C. T. U. women brought remaining girls into homes provided in Tokyo, where they were speedily taught clean ways to support their families and save themselves. Other women's clubs, not Christian, aroused, followed this lead. Finally the government's war department woke up and planned to save the girls in their homes by farming out the making of uniforms, harness and other army supplies.

In its great crusade against liquor, nicotine and sex evils the W. C. T. U. has a ten years' educational project of posters, pamphlets and magazines flooding the empire's 28,000 primary

schools, with "prohibition readers" for every freshman in the normal schools. Today it is rare to find a young man consenting to concubinage; yesterday the opposite was true. "Peace, purity and prohibition" is the W. C. T. U. war cry. The government tobacco monopoly heard this last May when its Bureau was besieged by W. C. T. U. women with 150 delegates from thirty different women's organizations protesting against the sale of a special cigarette for women. "Our women and children must be protected against nicotine," the W. C. T. U. declared. To declare was to do. The Bureau laughed - but not long - - something happened - - its cigarettes *did not sell*; it lost a mint of money!

Promoting peace in a militaristic empire is an herculean task. Though a poem by the Emperor prays the "God of heaven and earth to grant us a peaceful world," munitions shops, arsenals and navy yards work on day and night. Women are thoroughly organized into patriotic societies which parade, hold meetings and work as directed by militaristic authorities. In such societies the word "peace" is anathema. But the "Women's Peace Association in Japan" is a strong section of the "International League for Peace and Freedom."

Christian women of all denominations are the very active officers and members. A great prayer meeting is annually held March third, Doll Festival Day. Miss Michi Kawai says, "In ancient times the dolls represented redeeming sacrifices; today we women are Japan's redeeming sacrifices."

Woman suffrage is a live issue in Japan. The Christian Woman's Suffrage Association began fourteen years ago in the W. C. T. U. with 3,000 members. Furnishing

Christian leadership for many other groups, the Association itself remains the strongest leader. (Probably no reform in Japan has been begun except by Christians, or in imitation of them.) In 1924 a suffrage bill was defeated in the House of Peers, after having passed the House of Commons. "Every failure makes us stronger and steadier for the next fight," said Mrs. Komai. "We are educating the men!" Last November members of Parliament asked the suffragettes to talk. Were these women ready? They were. Thirteen necessary and reasonable resolutions for woman's uplift, along with suffrage, are requested of the present Parliament.

Every newcomer to Japan exclaims, "How full of children Japan is!" True, the ubiquitous child is the oriental child. For twenty-five years the Christian Kindergarten Union was in the hands of missionaries; two years ago it slipped over to expertly trained Japanese women, becoming the Japanese Christian Federation for Childhood Education. At the second convention of the J. C. F. C. its two hundred delegates specially honored thirty-six women of several nationalities, who had been in Christian kindergartens twenty years or more! All Japan shows about 480 Christian kindergartens (the first begun in 1885) and more than 1,000 Buddhist and public school kindergartens, also many day nurseries. Grade teachers assure us that children from Christian kindergartens are immediately recognized by their good character. The work of the Christian kindergarten only begins with the child. No one knows how many homes have had their doors opened to Christ by the child within.

\*Independent missionary to Japan, formerly with F. C. M. S. and U. C. M. S.

(Continued on page 46.)

# Programs for Adult Organizations

## For the Leader of the July Program

Topic: *Girding for the Search*

AS LEADER of the July meeting you have the important responsibility of introducing the year's study theme, "Seeking Living Treasure." This theme, the current year's emphasis in the three-year program for missionary organizations, yields itself especially well to the current interdenominational study themes: "Pioneering Today in Home Missions," and "Latin America." In the *Year Book of Programs* you will find the year's programs outlined in three general divisions, carrying throughout the thought of treasure seeking. We shall not need to go into detail here concerning the plans, as a leaflet has been prepared giving us a preview of the year.

The July and August programs are grouped under the general theme, "Preparation of the Seekers": July, *Girding for the Search*; August, *Guide Books and Charts*. These programs as the themes indicate are really preparatory to the year's program of reading, study and service. They will be followed with the home missions series of four studies and then the foreign missions series of six programs.

The July program, *Girding for the Search*, ought to be a very interesting and enthusiastic meeting. Note first the devotional study. See the outline of themes for the year in the *Year Book of Programs*. As you follow this first study you will want to call attention to the fact that these studies for the first half of the year are being prepared by Miss Dale Ellis, secretary in the home missions division. These studies are her first direct messages to our missionary women in her new position in home missions. Note also and use the appropriate quotation under the devotional theme in your *Year Book*.

Now let us turn our attention to the development of the month's study theme, *Girding for the Search*. We are starting on a quest for living treasure in our homeland and in "That Other America" to the south of us and need to prepare ourselves just as travelers prepare for a journey or explorers for an expedition. We are eager to be off, to get all possible out of this year's search. The July page of the *Year Book of Programs* will help us. "For Consideration" lists the general items to be considered and summarizes the desired contents of the meeting. Let us read carefully the searching questions given under, "For Personal Preparation." These are to be used by every member in preparation for the meeting, but will be helpful also to leaders as we plan the program. Our program ought to help answer the questions raised in people's minds as they ponder these given questions. It might be a good idea to read these questions aloud at the beginning of

the meeting and suggest that the group watch for ideas and information in the meeting that will help them answer the questions for themselves. The Program Packet contains four leaflets that will help develop the program theme. If your society has not ordered this packet they should do so at once. See page 24, *Year Book of Programs*, for information as to this packet and the year's supply. If the packet is not being ordered, this July set may be had for ten cents. Send to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

First on the program is the leaflet to which reference has been made in the introductory paragraph, a preview of the year's study plans. It would be fine to have the chairman of the program committee present the material in this pamphlet. By all means use it in the meeting as it is basic to the year's study which will, I feel, be all the more meaningful for this preparatory glimpse. This will help answer the first question under "For Personal Preparation."

Next, it seems necessary as we gird ourselves for the search, to consider the United Christian Missionary Society as the supply base; to familiarize ourselves with its origin, development and set-up; to understand the scope of work carried on under its auspices; and to acquaint ourselves with the service it is rendering to the local church. A question and answer leaflet reveals in a very definite way the facts we need to know and covers these statements. This may be used in either of two ways. Have the questions assigned previously to people in the group. They will ask questions informally from the floor, and one person will be prepared to give the answers. Or the leader may ask the questions and people from the group will answer, having of course previously received the assignment so that they can answer clearly and entertainingly. Be sure that the answers are not read but told in the words of the speaker. This will be very effective if carefully worked out.

Then a sketch has been prepared as a visit to the headquarters office. "Visiting Headquarters" is the title. Let some one reproduce this who will give it in the fashion of one conducting a group through the Missions Building.

The third leaflet in this study of the United Christian Missionary Society has to do with money and how it is handled; not a dry dissertation but an interesting and appealing presentation of the subject of finances, under the intriguing title, "The Miracle of the Missionary Dollar."

Having completed this study I would ask the question, "Of what do I think when I hear the words, United Christian

Missionary Society?" and get people to tell how their ideas have changed through this presentation.

One other feature is offered for this program, "How missionary-minded am I?" and leads to "Measuring Ourselves" with a missionary efficiency test. One copy of this test has been provided in the leaflet material. Additional copies may be ordered if you wish a copy for each member to mark personally.

This is an abundance of material and if well worked out will make a most interesting program. You probably will not be able to use all of it in one meeting. One needs always to be careful lest the program get too long and therefore monotonous. You will want by all means to use the first leaflet on the preview of the year and then work out from the material on the United Society whatever best fits your group and your type of program. Whatever you do not use in this meeting may be saved for another time. We do hope that yours will be a very interesting meeting and one that will set the pace for an unusually fine year ahead.

## For Your Fellowship Hour

July is an outdoor month. You may be planning to have a picnic meeting in which case the good times around the table will be the social hour. You may want to fete the new officers with a "treasure hunt," giving to each directions for finding her hidden treasure. The "treasure" might be something appropriate to their position, preferably something amusing. You will readily think of things to give. That old game of "Social Conversation" might be tried. Assign such topics as: What was the best program we had last year? How have our ideas of Japan changed as the result of the past six months' study? Or it might be possible to work out an "Easy Chair Treasure Hunt" with contests, etc.

EDITH EBERLE.

Miss Edith Eberle, who brings to you each month this page of helpful suggestions for your programs, is spending two months in California, working on the manuscript of a biography of Dr. W. E. Macklin, to be published in the fall. We rejoice in the recognition of Miss Eberle's splendid ability through her choice as the author of this book. Much of the product of her mind and pen on behalf of our missionary enterprise has been modestly anonymous, so far as her readers are concerned. In her absence we are taking the liberty of sharing with you this word regarding the identity of your "program planner," and concerning her contemplated book, the publication of which we know you will await with keen interest.



# Programs for Young People

## Circles and Senior Triangle Clubs

(For Young People, Ages 15-24)

July Theme: *Getting Our Footing.*

Worship Theme: *In His Steps.*

### The Guide Speaks

I AM the new Program Guide for Circles and Triangles. Just now I am feeling very proud because I am dressed in beautiful colors. For years the people who plan for my coming into the world have looked everywhere for beautiful colors for my cover, and although they could find a very nice green for me they have always had difficulty in finding a rose color, but this year I am appearing in a beautiful rose, as well as green, and so I am happy for that.

Now human beings may not care to wear labels, but I always wear one. This year it reads, "In His Steps." I hope you will like that as well as I do and that I shall help everyone who uses me to follow in His steps. There is something about my inside pages that I hope everyone will notice. I hope they will see how nicely my quotations fit not only the theme for the month but also the general theme, "In His Steps." I understand that people worked hard to make me harmonize and it would be too bad if no one paid any attention.

As for the rest of me, I do not know. I hope I am all right, but I can't tell until I have been in the world longer. So much depends on how I am treated, for I am very sensitive. In the hands of some people I may be a huge success and in the hands of others I may be just as great a failure. I fairly weep when I think about it.

While the power of speech is mine I might tell you how I want to be treated. I am very incomplete now. I have blank spaces inside that must be filled in; and that is to be done by individual members of organizations. Really, although I am modest, I think I can truthfully say that I can be a very important part of every meeting. For instance, my pages contain questions and thoughts for meditation. Every member should have me and should fill up my pages with answers to questions and decisions for action. In so doing I shall become to him a diary of his world attitudes and ideas—a diary that will be intensely interesting as years come and go and as his attitudes change.

In every meeting there may be a period of discussion of my thoughts for consideration, and then a period of prayerful quiet as each person meditates and finally writes his decisions for action. You see, I can be a very important part of every meeting.

I do not cost much and so I hope that

every organization will buy enough of me (sounds funny) for everybody and that everybody will use me as intended. The officers of Circles and Triangles in their first executive meeting should read together my page entitled, "Program Guide," so that they will know "what I'm all about." I am always sure of better treatment by everybody if the officers are well informed and enthusiastic. In fact I have discovered that officers and counselors can make a success of anything if they try hard enough. Failure comes from the lack of the will and the energy to try.

I like to go home with my owners after the meetings, but some of them cannot remember to bring me back, and when that is the case, I much prefer to stay with the secretary, for secretaries never forget.

I do hope you will like me, but if you do not, be sure to write to my mother, the Missionary Education Department of the United Society, and tell her why. Her address is Missions Building, Indianapolis, Indiana.

### Program Packet

Although the Program Guides for Circles and Triangles this year are very much alike, there will be a difference in the material in the Program Packets. It will be very important for the Circles to have the book, *Christian Youth in Action*, which may be had for sixty cents in paper and one dollar in cloth binding. Each month this page in WORLD CALL will carry definite suggestions for the use of this book as program material for your meetings. Do not attempt to get along without it. Remember that economy in the purchase of materials is the kind of economy that makes an organization poor instead of rich. No group can afford it.

### Books

We call your special attention to the list of books in the back of your Program Guide. We have listed first the ones that will be especially helpful and interesting to you during the first six months and then we have listed two general books, followed by those about Latin America. We hope that you will order many of these books for we are sure that one of the most worth-while things you can accomplish is to get your members to read fine books. If you do not already have one, it might be well to appoint a literature chairman who would be responsible for keeping your members supplied with and informed about books.

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

July Theme: *Fellow-pioneers on the Trail.*

Worship Theme: *Courage.*

### Sharing on the Trail

YOUR July meeting on the theme "Fellow-pioneers on the Trail," provides a fine background for a service in which may be taken the individual pledges of your boys and girls for the next missionary year. This service could come after the representatives from other countries have talked about themselves and their people and the work that our church is doing in their countries. Or, if you wish, since the August meeting is very similar in plan to the July meeting, you might suggest to the boys and girls in the July meeting that all should keep personal records for themselves of all the money they receive during July and how they spend it, so that in the August meeting everyone might have a better idea of how much his pledge should be for the year. No doubt some of those who think they have no money to give through the Triangle are spending some nearly every day for cold drinks and movies. To keep a record of those things may help them to have a better understanding of themselves. Perhaps someone could make for each member small record books in the shape of pocketbooks, in which the records might be kept.

Here are some suggestions for a service to be used in taking the pledges. Pass out Triangle pledge cards to every member. (These are obtainable free from the United Christian Missionary Society.) If the service is held in August you could follow your meeting with the worship service as outlined, making it a part of the pledge-taking service.

The counselor may lead by summarizing the work that our church is doing around the world. "The Journey of a Missionary Gift," a pamphlet which is sent to all organizations with their receipts for offerings, would help in making this summary. Indicate that great work has been carried on around the world because groups of people, like your Triangle, have shared their money. Then offer a prayer of thanks to God that we are able to be a small part of something so big and ask his guidance in helping us to be unselfish and willing to sacrifice some of the things we like in order that other boys and girls may have some of the things they need.

Follow the spoken prayer with the music of a prayer hymn such as, "Take My Life and Let It Be," played very softly, all heads bowed. Then quietly ask that each member search his own heart and make whatever pledge he can for the next year. You might use the story of the widow's mite, calling attention to the fact that Christ looks not so much at the amount we give as at the amount we have left.

# Devotional Study for Missionary Societies

JULY

Theme for the Year: "Seek and Ye Shall Find"

*Seeking His Kingdom: Matthew 6:33.*

THE women of our churches are making a six months' search for spiritual riches. It is for a kingdom that the first search is to be made, the Kingdom of God. That search is accompanied by a promise, "And all these things shall be added unto you." Certainly our attempts to find the Kingdom of God are going to have a deeper purpose than the acquiring of these things for our spiritual comfort and delight. Jesus told us not to worry about these things. "Be concerned," said he, "about other more fundamental things than food and clothes, for those things are only incidental to life. Life itself is lived in the Kingdom of God. That is the thing to look out for and let the other things come along as by-products."

The search for the kingdom is to be made for the kingdom's sake. Yet wouldn't it be interesting to meet a year from now and compare our experiences of having had "these things" added unto us as we sought to lessen our concern about our living and became more and more interested in life? One sister in the group speaks, "I've learned something. I was so worried after my husband's salary was cut. I could hardly make it feed and clothe us. Then I learned that the family next door had not eaten for three meals, and their children were younger than ours. I really couldn't help them but I couldn't stand thinking of those hungry babies, so I took the mother half of everything I bought until she could get on relief, and we never lacked for food, except second helpings sometimes."

Another voice answered, "You remember how that request come for a 10 per cent increase in the Easter offering? Well, I knew I just couldn't afford to give a thing this Easter after the pledge I had made for decorating our church, but when I heard how our home missionaries were having to live because of their reduced salaries I just felt I couldn't afford not to give so I gave five dollars, and do you know, I never missed it!"

What happens in such cases as these? Nothing miraculous surely, only that the emphasis is changed. What once seemed absolutely necessary dwindles into comparative unimportance when other needs outside one's own are given the spotlight for a time—and the joy of it! A mother testifies, "I put my new hat into my little boy's Children's Day box. We both enjoyed it more than any new hat and I like this old hat better than I did last year."

The question comes, "Where is the kingdom, and how can we find it?" Jesus was very plain-spoken about the location of it and that makes the finding quite simple. Said he, "The Kingdom of God is within you." It is a personal possession of all of us that needs the same education and training and developing

that all personal attributes require. It is also something like an eye. To see it and understand it we must look at it in other people. The specialist taking his own eye for a discovery of its parts and functions, destroys it, but another's eye he can observe and treat and restore to its greatest usefulness. So we, to know the Kingdom of God in all its meaning and purpose, must look to its development in others. All about us at home and abroad are God's people who do not know that they are a part of God's kingdom. The Christian's search for the kingdom will mean choosing a way of acting and living that for-

gets self-interest and plans, and includes the opportunity for the highest growth and attainment for all God's people.

—DALE ELLIS.

Suggested hymns: "Love Divine, All Love Excelling"; "Lord Jesus, I Long to Be Perfectly Whole"; "Jesus, I My Cross Have Taken"; "O Jesus, I Have Promised."

Note: "Seek and ye shall find" is the theme of the devotional studies for the coming year. The studies for the first six months emphasize seeking and are being prepared by Miss Dale Ellis, secretary of institutional missions in the division of home missions and formerly a missionary in the Philippine Islands. See WORLD CALL, December, 1934, page 26 and March, 1935, page 10, for articles that will help you better to know Miss Ellis who is bringing these messages to our missionary organizations.

## Echoes From Everywhere

### Young People Active

The young people's board of the Japanese Christian Church has made some very fine steps so far this year. Financially they will do well. There are now seventy who cooperate in the support of the church. They want to raise a budget of between \$800 and \$1,000. They will this year keep their own bank account and pay the bills.

They have decided to change their worship service from evening to the eleven o'clock hour. They have decorated a small room and made a chapel of it. They have arranged for certain ones to act as ushers, to see that the room is prepared, communion ready and served.

CHARLES SEVERNS.

*Los Angeles, California.*

### A Truly Indigenous Church

About ten years ago there were only three or four Christians in the town of San Ho, but at least one of them, Dr. Song, was very earnest. At that time he asked me if we could help them by holding occasional meetings and by furnishing part of the salary of an evangelist. We had no funds in our budget for such a project, and could do nothing for them. I literally begged a few missionaries to give enough money between them to pay half the evangelist's salary. Three families did that for about two years, giving from their own salaries until financial pressure compelled them to discontinue. The evangelist was there long enough to build a little group of Christians. It was not long until that group employed their own evangelist. Now they have one hundred Christians and the church is completely self-supporting. What is more, they employ workers and send them out to surrounding villages while they carry on services almost every day

of the week. It is now perhaps the most rapidly growing and most truly indigenous church in our whole mission.

O. J. GOULTER.

*Luchowfu, China.*

### Home Missions Church Encouraged

We are confident our work will show a real gain with the coming of spring weather. Many new families have been brought into the church and this has made it possible almost to hold our average during the winter, and as spring comes surely we will have a great increase in all departments. We are planning on the organization of two new groups in our Christian Endeavor work, also no doubt an alumni for adults. It is our plan that through a continued teaching of tithing we shall have almost the entire membership signed as tithers early in the spring.

MARK C. CRONENBERGER.

*Pocatello, Idaho.*

### Two Nurses Graduate

The principal of the Girls' Sixth Middle School gave the graduating address at the Luchowfu Christian Hospital when two nurses received their diplomas. A third should have graduated but failed to pass one of her examinations under the Nurses' Association of China and will have to put in another year as a student and take the examination with the next class.

### Five-Year Goal Reached

We now have a French Christian church at Sulphur with sixty members. This completes my five year goal in three years and eight months. We now have six church buildings, eight congregations and four hundred eighty-five new members, fifteen short of our membership



goal. The total membership of the French field has grown from one hundred twenty-five members to six hundred and ten. We have five new ministers.

W. N. ARMSTRONG.

*Lake Charles, Louisiana.*

#### Full-Rounded Program At Japanese Church

The week-day program of clubs is encouraging. We have a young matrons' club, four girls' clubs and seven boys' clubs. A year ago I was the leader of all the clubs but one; now there are five who are definitely the leaders of various groups.

The Japanese school is doing well. Some have left for Japan but others have come in to keep the records about the same in numbers. The standing of the school has gone away up. We are now rated as one of the highest.

We have tried this year to have parents' meetings on Sunday afternoons. In January the Japanese school planned the program with forty-seven present. In February the Mothers' club with thirty-three. In March the girls' clubs with twenty-seven. The meetings have been very informational and educational. We have each time asked some leader in the community to come and speak and lead a discussion.

We have also formed a fathers' committee interested in the boys' work. They want to meet once a month in the evenings and become better acquainted with the second generation group, their problems and their activities. This too is encouraging.

We have a little choir now of about fifteen voices and they do real well. The director is under F. E. R. A. We are also having another relief worker for a mothers' handcraft class one afternoon a week.

CHARLES SEVERNS.

*Los Angeles, California.*

#### Dean Weigle In China

Dr. Weigle, dean of the Yale Divinity School, is now in China, studying the problem of training leaders for the church.

He visited our Nanking South Gate plant, where he is especially interested in Shao Ching-san, who was a member of his 1934 class in Yale. Other Yale graduates in our China mission include, O. J. Goulter of Luchowfu, Cheo Shao-chen of Nantung-chow, and C. H. Plopper and J. H. McCallum of Nanking. Through the instrumentality of Dean Weigle, Mr. Plopper has been offered a year's fellowship in Yale, and at the special request of the Seminary, Mr. and Mrs. Plopper may take their furlough this year. All of our stations are hoping Dr. Weigle may visit them but his itinerary is very full and it may not be possible.

#### Church Reorganized

The Pine Street Christian Church (Negro) in Tulsa, Oklahoma, has been reorganized under the leadership of C. W. Arnold and his wife, a young couple of fine ability and leadership. Mr. Arnold took over the pastorate on March 1 and is being supported jointly by the Home Department of the U. C. M. S. and the city missions board of Tulsa. It is expected in the very near future that the church will be on its feet to the extent that it can share in Mr. Arnold's support.

#### Alicia Mission Closed

Because the Alicia mine is worked out and the few families remaining in that camp will be moving soon, the Sunday school there has been closed. Some of the children are finding it possible to attend Sunday and week-day classes at Newton, and the equipment of piano and chairs has been removed to Republic where it was much needed.

RUTH BOLL ARTIS.

*Allison, Pennsylvania.*

#### A Hindu Festival

For many days the roll and throb of the drums, groups of singers and small processions have announced to all the approach of Holi, one of the most important of the Hindu festivals. It is a time given over to the indulgence of every whim and fancy; it is the occasion for widespread gambling and absolute license—an orgy of immorality. Even the throwing of colored water, which is indulged in by men, women and children, has an obscene meaning. For days the women are busy preparing all kinds of food. Many of these vary according to individual taste but there is sure to be either a drink or a sweet containing "bhang," the Indian hemp. This causes a feeling of exhilaration and a loosening of all inhibitions. Those who never touch it at any other time take it at Holi. Many an addict made the start when given "bhang" as a child in his own home. And this is a Hindu festival, a part of and approved by Hinduism.



Mrs. Sarah Copeland, January, 1935, Lockhart, Texas. Pioneer member of the church and useful member of missionary society.

Mrs. Virginia Thompson, March 8, 1935, Leavenworth, Kansas. Faithful member of church and missionary society. Age 80.

Mrs. M. J. Winston, September, 1934, Stroud, Oklahoma. Charter member of missionary society. Age 85.

Mrs. Sarah Wilson Davis, April 14, 1935, Kirksville, Missouri. Active worker in church and missionary society. Age 59.

James L. Ashley, April 18, 1935, Marshall, Missouri. Father of Lawrence Ashley of First Christian Church, Elkhart, Indiana. Faithful deacon for years.

Mrs. Charles Cook, January 10, 1935, Louisville, Kentucky. Faithful worker in the Shawnee Church and Woman's Council.

Mrs. Agnes Maydwell, March 27, 1935, Louisville, Kentucky. Loyal member of Shawnee Church.

Mrs. Lizzie Moore, April 12, 1935, Cleveland, Ohio, wife of G. Webster Moore, retired minister. Member of missionary society over fifty years, and president over a period of twenty-five years at Cortland, Akron, Kenton and Hamilton, Ohio, and Ionia Michigan. Girls' Circle at Hamilton known as "The Lizzie Moore Circle."

Mrs. E. O. Eastwood, April 29, 1935, Evansville, Indiana. Group leader in missionary society of First Church and only sister of Mrs. C. B. Thayer, WORLD CALL secretary. Age 50.

Mrs. Russell Prather, April 1, 1935, Little Rock, Bourbon County, Kentucky. President and valued member of new missionary society.

#### Youth Meet Success

The Monroe Avenue Christian Church (Negro) was host to a Youth Meet which was held on March 29-31 under the auspices of the Ohio Christian Missionary Society. Young people were present from Cincinnati, Lockland, Xenia, Dayton and Cleveland. Also several young people from Methodist and Baptist churches here in Columbus attended, and all were enthusiastic over the meet.

C. E. CRAGGETT.

*Columbus, Ohio.*

#### Hidden Answers

1. What is meant by a "plus year"?
2. How many hospitals in Africa without a doctor?
3. What was necessary for complete church unity in Canada?
4. What did the natives in Africa think of Mrs. Baker?
5. What does Mr. Rocha think of the outlook for Mexico?
6. What new missionaries have been appointed recently?
7. What were some of the rites at a Chinese woman's funeral?
8. In what did Mrs. Yajima lead?

# Pronunciation of Foreign Words

ä is to be pronounced as ä in häť.

ä as ä in ärm.

ai as ai in kaiser.

au as au in kraut.

bh as bh in clubhouse.

dh as dh in roadhouse.

ë as ë in mët.

ë as ë in theÿ.

ë as ë in hër.

gh as gh in doghouse.

h is always sounded, even when final.

i as i in pîn.

i as i in machine.

kh as kh in buckhouse.

mp as mp in damper.

ô as ô in tône.

ô as ô in tön.

ts as ts in catsup.

û as û in bût.

û as û in füll.

û as û in rûde.

In accenting Chinese and Japanese words, each syllable must be treated as a separate word.

## Africa

Bantu—Bän'tü

Bisikileti—Bî-sî-kî-lê-tî

Lokole—Lô-kô'le

O'tswo—ô-ê'ts'-wô

Okenda Lokendo—ô-kên'-dä Lô-kên'-dô

Onde—ôn-dê

Wema—Wê'mä

## China

Batang—Bä'täng

Cheo Shao-chen—Jô-Shan-chên

Koo Chia-chuan—Koo-chä-chwân

Lee Gway Gwang—Li-Gwê-gwäng

Li Chi-nan—Li-chî-nân

Luchofu—Lü-jô-foo

Nanking—Nän-kîng

Nantungchow—Nän-tung-jô

San Ho—Sân-Hô

Sham Chuk—Shâm-Chûk

Shao Ching-san—Shau-Gîng-sân

Swen Pao-hwa—Swên-Pau-whü

Szechuan—Szê chwân

Tsing Hwa—Tsîng-Whü

Tsong Ing—Tsûng Ing

## India

Ayah—Ai'yü

Bhang—Bhâng

Hira Lal—Hi-rü Läl

Mungeli—Mün gê li

Nagpur—Näg-poor

Sukhandan—Sûkh-än-dän

## Japan

Ginza—Gîn-zü

Kaoru—Kê-ô-rü

Kawai—Kä-wä-i

Kawamura—Kä-wü-mü-rä

Komai—Kô-mä-i

Meiji—Mi-ê-ji

Michi—Mi-chi

Nakaraï—Nä-kai-rai

Osaka—ô-sä-kä

Toyozo—Tô-yô-zô

Tokyo—Tôk-yô

Tsuda—Tsü-dä

Yajima—Yä-ji-mä

## Latin America

Asuncion—As-ün-si-ôn'

Buenos Aires—Bwê-nôs Ai-rês

Colegio Internacional—Cô-lê-hio'

In-têr-nä-thêo'näi'

Gante—Gän-tê

La Bastida—Lä-Bäs-ti-dä

Las Casas—Läs-käs-äs

Paraguay—Pär-ê-gwai'

## World Convention News

Reservations for the "Britannic" are rapidly increasing. During the last ten days 40 more have sent in their requests for accommodations on this great ship.

A letter this past week from J. W. Black, of Leicester, states that the committee there is trying to secure Stanley Baldwin as the British speaker on Friday night of the convention.

Jack Corey, son of Stephen J. Corey, president of the United Christian Missionary Society, will accompany his father to the World Convention. This sixteen-year-old lad will have an unforgettable experience.

Mr. and Mrs. Richard Dickinson of Eureka, Illinois, have made their "Britannic" reservations.

Dr. and Mrs. Graham Frank of Dallas, Texas, are going to Leicester. This is welcome news to all the convention delegates. Dr. Frank is general secretary of the International Convention of the Disciples of Christ and also pastor of the Central Christian Church of Dallas. Dr. and Mrs. Frank were fraternal delegates to Great Britain in 1932.

Dr. and Mrs. A. E. Cory and Dr. and Mrs. R. M. Hopkins and others will attend the World Christian Endeavor Convention at Budapest. By leaving at once following the close of this great gathering of youth, our delegates can reach Leicester in time for the World Convention.

Mrs. H. G. Connelly of Indianapolis has made her "Britannic" reservation.

Mrs. W. D. Proctor and Miss Lorraine Scott of Palestine, Texas, will be a part of the "Britannic" family.

L. N. D. Wells, pastor of the East Dallas Christian Church, Dallas, Texas, is planning to attend the convention at Leicester.

Mrs. W. S. Owensby and Mrs. T. T. Reese of Wichita Falls, Texas, will be at Leicester. They say that for five years they have been planning to make this World Convention trip. Mrs. J. D. Jackson of Alpine, Texas, is planning to go to Leicester.

Dr. and Mrs. Charles Reign Scoville, with headquarters at Eureka Springs, Arkansas, have made their decision to go to Leicester. Mrs. Scoville, one of the sweetest singers in the church today, will help arrange a sacred concert for the boat for Sunday night, August 4 and will sing on the Leicester convention program.

Mr. Black states that the total expense at the Leicester convention for the six days will be about \$21.00. This

includes the cost of the Convention Picnic to the Shakespeare Country on Monday, August 12 and the \$1.00 registration fee.

Over 400 of the British brethren have already registered and paid their fee for the World Convention.

A large delegation is expected from Poland and they are preparing some special music for the program.

Some of the delegates who have already made their reservations say that it will be cheaper for them to go to Leicester than stay at home. If they remained at home and took a vacation some place in America, the cost of living and vacation would exceed the cost of the trip over and back.

Churches are writing in constantly making inquiries about costs and stating that they desire to send their pastors.

There will be three addresses at the Christian Unity session on Friday afternoon of the convention.

The first speaker will be Dr. F. Luke Wiseman, one of the great Methodist leaders of Great Britain. The second speaker will be Homer Carpenter, pastor of the First Christian Church, Louisville, Ky., who has the respect and confidence of all who know him. The third speaker will be Dr. W. R. Matthews, Dean of St. Paul's Cathedral, London, and successor to Dean Inge. Each man is to state his own views and convictions on Christian Unity. There is a possibility that this session will be broadcast throughout Great Britain.

Each afternoon at 4:30 tea will be served in two large dining rooms, seating over 1,500. The first Tea on Wednesday afternoon will be for acquaintance and fellowship. The second Tea on Thursday will be a time to honor all the missionaries who are in attendance at the Convention. The third Tea on Friday will be held in three places for the groups. The Preachers' Tea and program will be presided over by A. E. Cory of the Pension Fund. The Women's Tea and program will be in charge of the British women, and the Youth Tea will be in charge of the Youth Committee.

Pastors can help create interest and promote attendance by making a statement in their church bulletins frequently, and by announcements from the pulpit. This World Convention belongs to all the brotherhood and all should be anxious for its success.

Stephen J. Corey, president of the United Christian Missionary Society, will deliver the evening address on Thursday. His subject will be "Recapturing a World Missionary Passion." This honored messenger will help all the missionary work in all 35 lands by his address.

All who are planning to go to the World Convention are urged to send in their \$25.00 as soon as possible and secure their steamship reservations. Write to the World Convention Transportation Secretary, Mr. H. B. Holloway, Missions Bldg., Indianapolis, Indiana.

JESSE M. BADER,  
General Secretary, World Convention.



# Helps for Leaders of Junior Groups

**L**EADERS of Junior groups will find on these pages the suggestions which we have to make regarding the adult leader's guidance of the children in the use of the materials given for use in Junior group meetings in the "King's Builders" section of "Junior World." Your preparations for Children's Day are largely over. You are looking forward to your early summer work. Vacation school leaders will find helpful articles in the "Bethany Church School Guide." Missionary material for enrichment is listed below.—Grace W. McGavran.

## Missionary Education and Vacation Schools

The new courses for vacation church schools have in them a great deal of material on world friendship. They can also be enriched in many directions with the fine mission study books, reading books, and other missionary education materials.

We would urge, therefore, that each leader study the course which she is going to use, note all missionary, world friendship and brotherliness-to-the-people-of-other-races elements and then study over the library of the local church, the public library, your pastor's library, and your church school teacher's private resources to enrich your source material. You may need some new books, some course books which give techniques, some story-books, some books of missionary education procedures. Send for reading list and notices of books available. Most of them may be had for examination.

## Program Helps for Junior Meetings

### June 2—How Do We Get Money?

This was the third of a series of four sessions in a unit on stewardship by Imogene M. Reddell. The children's material appeared as follows: procedures in the "King's Builders" section of the *Junior World* for May 6; story, "Ted's Football," in the *Junior World* for May 26; adult leader's suggestions in the *WORLD CALL* for May. If you are starting a new group, or for any other reason have not had this study and the two preceding, please send for the issues named and also for the *Junior World* for May 12 and 19, and begin this unit at its beginning, rather than with the fourth session which immediately follows this paragraph.

### June 9—What Shall I Do With My Money?

By the close of this session the children should have come to the realization that making money, spending money and sharing money are tremendous responsibilities, and that now is the time to face those responsibilities. The way in which a boy of ten spends, makes or shares his dimes today will influence him in the way he makes, spends or shares his dollars tomorrow.

Do not neglect the story given with each session. It is the motivating material. If each of the children does not get his own copy of *Junior World*, or if he gets it and you find he is not read-

ing the story carefully a second time before coming to the meeting, have a definite time when the story is read aloud, discussed or recalled. We would suggest omitting discussion ordinarily in these four sessions and the four to follow. The stories are not the type which will bear discussion, but carry their own lessons best if allowed to "sink in."

Quite a number of suggestions are given in the *Junior World* for procedure. Help the children in planning and carrying out the meeting to keep foremost the theme, "What Shall I Do With My Money?" There is one point at which you will probably need to guide the discussion. When it comes to discussing the per cent of giving to the church and church interests, you may want to name a definite per cent, 10 per cent, as the one toward which many churches and individuals work. Or you may want to give 10 per cent as a minimum. You will need to guide their decision to reach in their own giving at least 10 per cent.

Often stewardship teaching is spoiled by exploiting the children. A little girl has been given by her parents, for a birthday present, the exact amount of money needed to buy a book she has been wanting. It is not the spirit of tithing to take a tenth of that money and have to buy a poorer book or another book, or go without one altogether. That disgusts the child later when she realizes what happened. And the parents are displeased and call the church "fanatic." Help the children to figure out what would be a fair thing to do in general and how they can make it specific without violating the spirit of what other people do for them. Perhaps giving more in proportion to what is earned by them, or of their allowance, or by talking the matter of offerings over with the parents and having a budget for giving as well as for other things. Children are not in the same situation as older people as regards money; and tithing money which comes into their hands will not necessarily develop the habit of tithing when they handle all money for their own expenses. The main point is that they shall budget for church as well as for other things.

### June 16—Flower Sunday in Japan

This is the sixth and last of our studies on Japan. It is the session at which you will want to round out the study, finish all work started, have reports of committee work if there has been any, and have a program for parents if the children wish to conclude their study that way.

There are a number of activities suggested in the material in *Junior World*. This has been done because some groups which are rather limited in time or equipment have no way of handling the making of things or that type of activity. They need some definite suggestions for this last meeting. But other groups really need a good deal of time to finish up projects already undertaken or can make this last meeting a project in itself. It should be a happy time. It may be outdoors. It may be a "party," with the session itself devoted to reviewing the whole study and choosing those things which will compose the program, and the extra session devoted to the guests and program. Or it may be a concluding review within the group itself.

One suggestion has been given the children with considerable hesitation. That is the suggestion that they write a group letter of appreciation to some group of children in Japan. They are directed to send *only one letter* from their entire group, unless the boys wish to write one and the girls one. They are directed as to possible content of the letter and asked to send it to the Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana. We will undertake to forward it to Japan with directions for its handling there. Please, if you are wanting to pick up this suggestion, read the detailed account of what to do, in the *Junior World* of June 2, since we have rather definitely told the children what they may and may not expect.

This is frankly an experiment. You have only to imagine yourself receiving a letter in Japanese and having to hunt up someone who can translate it, or send it somewhere to have it translated, to realize what a burden correspondence from this country to Japan might be. Yet, if groups of children will send one letter each, to be forwarded to groups where the translation problem can be handled, it may become a gesture of friendliness well worth making, and worth the difficulties involved.

Your cooperation in helping to see that directions are carried out, and in explaining why individual correspondence simply cannot be sponsored, and in helping the children to realize that it may not be possible for them to get a reply, may make a continuation of the experiment possible, and may even make it seem wise to try the same with some other country. We are not urging this correspondence; we are simply opening a door a little way so that those who care to may go through it.

## June 23—July 14 New Unit Sharing

By Imogene M. Reddell

FOR four weeks the Junior Units will be devoted to experiences in sharing. Whether or not a man is self-centered or "others"-centered, is determined by his conceptions and habits formed when he was a child.

This unit is to help the Junior make the ideal of the Fatherhood of God and the Brotherhood of Man a reality. This can be done, in part, by helping to discover his responsibility for the well-being of the group in which he lives, and to develop in him a willingness to accept and carry out that responsibility. He should develop a sense of appreciation for the contributions of others to his health and happiness. The Junior should develop a growing desire and ability to share.

This course on sharing consists of four lessons. Each is built about an activity, a worship program and a story, and is designed to help the Junior meet the problems concerning sharing he will meet in his everyday life. Margie, Ted and their playmates, and Father and Mother, have experiences similar to those that the average Junior would have. The projects and worship programs are in harmony with the stories.

The worship programs should be so woven about the session study that the Junior will not separate the ideas of what he is studying and his thankfulness to and dependence upon God. From these worship programs should come to the Junior a realization that God is interested in all our problems, and that we should consider him in all our plans as well as turn naturally to him for guidance.

These sessions should particularly develop that part of the growing Christian personality of the Junior by helping him to discover and assume his share of responsibility for the well-being of the group in which he lives and of the people throughout the world. By the time he has finished these sessions and the four preceding ones, he should have more ability to settle questions regarding property rights, fair play, and the happiness and comfort of others in terms of Christian ideals. He should have more ability to contribute happily and constructively to his social group. He should have an increasing appreciation of those whose work makes possible his health and happiness.

The Junior thinks of religion in terms of experience, and stewardship is religion in practice. It is religion expressed in life, and for that reason young people respond to its challenge.

With the passing of a few years, the children of today will be the church of tomorrow. In order that it may be a consecrated church, made up of faithful stewards, children must give themselves now to the practice of stewardship.

Many splendid books have been prepared which will be a great help to the leader in preparation for this course. These books, of course, have to do with stewardship.

*Workers Together* by Harry S. Myers and F. A. Agar, Fleming H. Revell Company, New York, is especially valuable. This book is a study of Christian partnership and is designed to meet the requirements of standard religious and missionary education study groups.

*The Deeper Meaning of Stewardship* by John M. Versteeg, Abingdon Press, New York and Cincinnati, is good. Unusually helpful are the chapters, "Social Christians," "The Stewardship of the Church," and "Teaching Stewardship."

*The Message of Stewardship* by Ralph S. Cushman, The Abingdon Press, New York and Cincinnati, is a book of daily devotions and class study. It deals, among other things, with stewardship and service, property, business, money and prayer. Some fitting poems and scriptural passages are given. The spiritual value of the stewardship message is emphasized.

*Stewardship in the Life of Youth* by Robert Donald Williamson and Helen Kingsbury Wallace, published by Fleming H. Revell Co., New York, is valuable for this course as it was for the one of the preceding four sessions.

Again we recommend *Stewardship Stories* by Guy L. Morrill, Richard R. Smith, Inc., New York, Publishers, which can be adapted, and *Stewardship Stories for Children* by Harriet Kaylor. These can be used without adaption. They can be ordered from the Promotional Division of the United Christian Missionary Society, Missions Building, Indianapolis, Ind.

## June 23—Adventures in Sharing

A child can be led to sharing from babyhood. The wise mother teaches him to share his toys. As he grows older and enters the more complex life of Sunday school and school, on every hand situations arise in which he must either share or lay the foundations for a selfish, self-centered life.

Sharing one's possessions is only a small part of this trust. There are talents, time, everything of life to share. In today's session the children will live with Margie, as she shares her ability to help Betty and Rachel with their spelling. It is hoped that through the story and session discussion the Junior may discover his responsibility for the well-being of the group in which he lives, and may develop in himself a willingness to accept and carry out that responsibility.

Suggestions for the procedures are given in the *Junior World*, for June 2. The story will be found in the June 16 issue.

A dramatization of the Good Samaritan story is suggested. This is not at all essential and should be left out if the time element is such that it would

limit the presentation of the story and the discussion. You will know best whether to include the question of doing the other child's work for him instead of helping him to develop his own ability to do the work for himself. You might talk to the public school teacher of the grades involved and find out whether there is enough of it done to warrant rather serious discussion.

## June 30—What I Have to Share

By the close of today's study the children should be beginning to realize the many things of life that they have to share and their responsibility in sharing these with others. They should also appreciate the contribution of others to their health and happiness.

You might add to the list of hymns given for the first session, "My Master Was a Worker," "God Send Us Men Whose Aim 'Twill Be," and "Lord of All Creation."

Suggestions for the procedures are given in *Junior World*, June 2, and the story, "Building the Shack," in the June 23 issue.

You may care to emphasize the responsibility for developing talents, and you may need to help the boys and girls see that the skills that they have, or abilities which they take very much for granted are just as much talents as the musical and artistic things which stand out.

## July 7—Sharing Through My Church

This session should help give the incentive which must be kept ever burning to *want* to share as well as to know *how* they can share. You may wish to have an informal talk with the children early in the session about the various ways in which they can share with their church. You may emphasize the personal element in service, the gift of time, or thought or planning, or faithfulness, or ability to sing, or ability to keep children happy, or cheerfulness, or friendliness to strangers. You might have them list all sorts of odd and quaint "gifts" which would make a church a place where all would feel the spirit of love. Get their imaginations started and you could have them work out a charming story about a group of utter strangers who found themselves in a strange land and who came together in a building which looked as if it might be used for a church. Each one could offer to contribute something, from the child who is willing to stand at the door and take new strange children to sit with them, to the person who "has time to wash the windows every month." Children like make-believe, and you can lead the conversation story on into the realm of gifts of money to keep the work of the church going and to send messengers to other lands to start the kingdom of love.

Several procedures are suggested in the *Junior World* for June 2, and the story, "The Make-Believe Pictures" will be found in the June 30 issue.



## At Batang Again

By Marlon H. Duncan\*

**K**NOWING that your interest in Batang is by no means defunct and since I believe you still wish to know of conditions here I take pleasure in giving you a general survey of things as they are and seem to me.

Spiritually I believe the church is in better shape than when we left. The communion service was more impressive and inspirational than many I have attended at home. It comes first in the morning and with the formality which has been added to its observance seems to be the core of the service. Then follows the preaching both in Chinese and Tibetan. The number attending this Sunday morning service varies between seventy and ninety in the three Sundays I have attended. On Thursday afternoon from sixty to one hundred children attend a Bible school to learn Scripture and hymns.

I came only as an observer and visitor and helper. It seems to me adversity, "which like the toad wears yet a precious jewel in its head," has been valuable in teaching the Tibetan Christians a deeper meaning of their previous Christian experience and aiding them in analyzing their religious motives. This period of independence for the church has given them self-reliance and confidence and also made them feel that they are not "eating the foreigner's religion" but the Christian religion. The church here will carry on as before with its board of trustees or council which will have full power, while we will counsel as best we can, aid in creating harmony and give financial aid where it can be the most effective. Such a procedure will assist in giving greater permanence to the Christian community.

I never witnessed better feeling among the people or greater friendliness than has been manifested toward us. There is universal rejoicing that we have come back even though in a humble way and many regrets have been expressed that I am to stay here only for two or three months. This friendship has been shown from the chief priest, who is a living Buddha in the monastery, down to the butcher on the street whose occupation makes him the chief sinner. We came not as overlords and masters but as friends whose financial condition is not of the richest but of the middle class.

The dispensary carries on, of course sadly in need of medicines, not replenished sufficiently by the case of most commonly used medicines which I brought in. Sham Chuk treats daily from ten to fifteen patients and with pay for treating the soldiers manages to make a living.

The orphanage has now nine dependents which are supported in decency by the Mission land which is farmed by tenants on the half shares.

\*Former missionary in Batang, now with scientific expedition.

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Mrs. Ogden (who arrived fifteen days after I did) and I are going to do what we can in assisting them financially to carry on a small school and in village preaching with possibly one family in an outstation.

Politically the country is better off, as was to be expected, for we left just after the Batang siege. There are two factors which must be reckoned with and one is especially serious. The minor one is that the Sino-Tibetan boundary dispute is still in the offing and may flare up into war at any time, although not likely to affect this city except remotely. The second most serious one is the possibility of Szechuan going Communist which will affect this area under Szechuan control. I think there is a possibility of such a state of affairs taking place in a year or two since the Communists now control the northeastern section and are making a threat toward Chengtu, the capital.

The buildings are in much the same shape as when we left. Orphanage land tenants live in school and hospital while the two compound houses are walled up against intruders. Christians live in the other three with Lee Gway Gwang in the home we used during the fighting. The church has been very beautifully decorated both inside and out and is a structure to be proud of from the Tibetan standpoint.

At present Mrs. Ogden has the three third-floor rooms of the house where Lee Gway Gwang lives. He offered to move out entirely but she would not permit it. We three hunters with our caravan live in the orphanage building from which Chinese soldiers were ousted to make way for us.

You will be interested in this one thing which many have striven after and not attained. Yengin where Lee Gway Gwang did a fine piece of work for a year is now under Tibet, the Lhasa government. Father Nussbaum the French Catholic priest from that place was here on a visit last week. He tells how he informed the Tibetan officials that he started work under China and if they wanted him to leave he would do so. The Tibetan government said no, they were glad to let him stay, and put out official proclamation that he was to be protected and unhindered in his work. So he has the distinction of being the only Christian missionary in real Tibet, that part under the Lhasa government. If Lee Gway Gwang could have stayed in Yengin we would have a foothold inside.

NOTE: Since the above was received Mr. Duncan and his companions have left Batang to push farther north in their explorations.

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There will also be a Ministerial Institute conducted by the Moody Bible Institute at Montrose, Pa., July 15 to 25. For information write Rev. R. A. Honeyman, Montrose, Pa.

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has enabled hundreds of ministers who have been unable to complete their college work to attain their objective. Home study courses in Religion, Philosophy, English, Social Science, Public Welfare and others. Competent faculty. Individual instruction. Reasonable fees. Address

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## Pension Fund News

The death of C. L. Thomas, pastor of South Street Church, Springfield, Missouri, takes out of the Missouri leadership one of its most active and able men. Mr. Thomas is survived by a wife and four children, three of whom are minors. The sympathy and material needs are extended to Mrs. Thomas and children by the brotherhood through the Pension Fund.

There is an upward swing in new memberships. In 1934 there were fifty new ministers who began their 2½ per cent membership. During the first four months of 1935 about seventy-five new members have joined, making 50 per cent more in one quarter than in all of 1934.

The same thing is happening among the churches. One hundred and twenty new 8 per cent accounts came in in 1934, and much more than half that many have already been received in 1935. The churches are beginning to have a conscience on this matter of protection and pensions for the ministers.

This is the fortieth anniversary of the organization of the Board of Ministerial Relief and Pensions. Some churches have already observed this fortieth anniversary. At the San Antonio convention a suitable program will be given, since the board had its beginnings in the State of Texas.

The first Ministerial Relief check issued by the board forty years ago was to a needy, worthy, aged preacher in Texas.

The total number of checks going monthly from the Pension Fund for both Ministerial Relief and pensions is 834. In these homes there is a total of 1,370 persons who are directly or indirectly helped by these much-needed monthly payments.

The Pension Fund will join with the other boards in the plan of Unified Promotion beginning July 1, 1935. This will include promotion for regular gifts from churches, adult classes, individuals, for the work of Ministerial Relief and the gift portion of pensions. The Pension Fund dues of 2½ per cent and 8 per cent do not come within the plan of Unified Promotion.

The age distribution of the Pension Plan shows the average age of those paying dues into the Fund to be below 50. The actuary reports that the age distribution is now favorable in every way. The oldest man still on salary and paying his 2½ per cent dues is 83 and the youngest is 20.

The Pension Fund is glad to note and to report that in recent months a number of churches have made some increases in their ministers' salaries. The increases have not been as much as the tremendous

reductions; yet it is a hopeful sign that churches are allowing their ministers to share somewhat in the recovery of better times. "The laborer is worthy of his hire." "They that proclaim the gospel should live of the gospel."

## Approaching Commencements

(Continued from page 33.)

Grange, Kentucky; Frances Hederhorst Farmer, Stockton, Kansas; Gentry Allen Shelton, Georgetown, Kentucky. Bachelor of Divinity: Harry McCuan Davis, Memphis, Tennessee; Albert Whipple Farmer, Kansas City, Missouri; Don E. Walker, Billerica, Massachusetts.

The College of the Bible has been accepted as one of the institutions from which the Council for the Clinical Training of Theological Students will receive students. The Council seeks to train theological students for service by having them spend some time in a hospital where mental diseases are treated. It is hoped that in this way students may secure such acquaintance with human life as will be of great assistance in the ministry.

The College of the Bible summer session will begin June 10 and continue until July 13. Professors, Gibbs, Moore and Troxel will offer six hours work in the following courses: church history, religious education and New Testament. Much in-

# "Give Us This Day Our Daily Bread"

## FOR FORTY YEARS

that prayer has been ascending to the Father from the lips and hearts of the aged ministry.

## THE CELEBRATION OF THE FORTIETH ANNIVERSARY

must not see that prayer go unanswered.

In 1895 at Dallas, Texas, the Board of Ministerial Relief was started. It has passed on to a succession of notable, worthy, and needy preachers the gifts of the brotherhood.

## BUT NEARLY 300 OF THEM

are yet dependent on the generosity of the brotherhood. Every day their prayer goes up to the throne of God,

## "O FATHER, GIVE US THIS DAY, THIS YEAR 1935, OUR DAILY BREAD."

## CELEBRATE THE FORTIETH ANNIVERSARY BY

1. Feeding an aged preacher for one week.....	\$ 2.35
2. Giving daily bread to a needy preacher for one month.....	14.51
3. Providing for such a helpless one for six months.....	87.11
4. Giving full year's support.....	174.23

The half year of the Pension Fund closes June 30.

Churches should send their share of the budget for this cause. Adult classes, Aid Societies, and Individuals should send the most liberal checks possible before June 30.

**Make all checks for this cause payable to Pension Fund.**

## PENSION FUND OF DISCIPLES OF CHRIST

Box 1635

Indianapolis, Indiana



terest is being manifested and we are looking forward to a fine summer school.

#### Texas Christian University Fort Worth, Texas

A survey made by *The Skiff*, student newspaper, shows that seventeen members of the faculty of Texas Christian University hold the Doctor of Philosophy degree and 37 the Master's degree. "There is not a member of the faculty, teaching an academic subject, but has either the Master's or the Doctor's degree," *The Skiff* says. Thirty-seven universities, in this country and in Europe, are represented in the educational training of the faculty.

The graduating class of 1935 has announced a gift of approximately \$200 to the library fund of the university. The class numbers eighty-seven members, according to an unofficial preliminary announcement. An additional thirty-five will receive their degrees in August. Judy Truelson, Dallas, is class president, and Dr. Rebecca Smith, head of the English department, is class sponsor.

Approximately 200 girls took part in the annual Mother's Day pageant given in the T. C. U. stadium Saturday evening, May 11. The pageant this year was a *Hungarian Festival*, directed by Mrs. Helen Walker Murphy and written by members of her class in pageantry.

Advanced students from the department of journalism edited a day's issue of four newspapers this spring. They had charge of the *Cleburne Times-Review* April 1, the *Breckenridge American* May 5, the *Mineral Wells Index* May 7, and the *Fort Worth Press* May 14.

T. C. U. will award only two degrees—Bachelor of Arts and Bachelor of Science—beginning with the 1935-1936 session, Dean Colby D. Hall has announced. "There has been no curtailment in the university's work, only a change to conform to more established usage," Dean Hall commented.

T. C. U. now has two graduates on the Fort Worth City Council. Van Zandt Jarvis, chairman of the board of trustees of the university and a graduate of old Add-Ran, is councilman and major. W. J. Hammond, head of the history department, was elected to his first term on the council in April.

Weldon J. Allen, T. C. U. senior, has been awarded a Carnegie medal for heroism (the award also carries \$500 cash). The medal was for rescuing an elderly woman in Fort Worth last year from the second floor of a burning residence. He is the son of Mr. and Mrs. T. J. Allen of Coleman, Texas, both of whom are T. C. U. graduates, and a nephew of Dean and Mrs. Colby D. Hall.

#### Butler University Indianapolis, Indiana

Three members of the staff of Butler University College of Religion were on the programs of important conferences during April. Dean Frederick D. Kershner gave two addresses at the meeting of the Christian Evangelistic Association of Allegheny County, Pennsylvania, at Pitts-

burgh on April 28, 29; Professor E. C. Cameron was on the faculty of the annual rural church institute of the University of Kentucky at Lexington, Kentucky, April 31-May 4; and Dr. Toyozo W. Nakarai read a paper on the origin of the alphabet at a meeting of the American Oriental Society at the University of Michigan, April 24, 25.

Professor John W. Potzger, a member of the Butler faculty, has announced completion of a new book, *Child's Life of Christ*. The book has been written especially to interest children of the primary and junior grades in Sunday school.

Butler University has been granted a chapter of the national English honorary, Sigma Tau Delta. Announcement of the award was recently made by Professor J. Q. Owen of Dakota Wesleyan College, national president of the organization. The new chapter will be installed about the middle of May with ten Butler students comprising the charter membership. The honorary, which is the outstanding organization of its kind for English students, seeks to promote creative writing and to stimulate this type of work.

Hilton U. Brown, chairman of Butler University board of trustees, will celebrate his fiftieth year as a member of the university directorate at a banquet on June 13 which is being sponsored by Butler alumni. The event will be the highlight of the 1935 commencement-week ceremonies and will be held at the Marott Hotel in Indianapolis. Mr. Brown was appointed to the Butler board in 1885, just five years after his graduation, and has served his Alma Mater continuously since that time. He has been chairman of the board for several years.

More than 125 Butler University students were recognized for their outstanding academic work at the Butler Honor Day exercises on May 2. Scholarships, literary prizes, oratorical awards, and elections to honor societies were announced at the ceremonies. Dr. William C. Dennis, president of Earlham College, was the principal speaker and President James W. Putnam presided.

The annual Midsummer Institute of the college of religion, which attracts wide attention each summer, will be held July 2-4. Dean Kershner is busy preparing the program for the three-day session. It will be open to all students, ministers, and interested persons who care to attend.

The Butler choir of fifty voices sang at the annual state convention of Disciples of Christ in Marion, Indiana.

#### Chapman College Los Angeles, California

George Reeves, A.B. from Chapman College, and B.D. from the Divinity School of Yale University, has been called to a position on the faculty for next year. Mr. Reeves will teach in the department of religion.

Honors have come to several of the faculty members: Professor Ray Crittenden, head of the music department, has been appointed musical director of the Rotary International, second district, comprising California, Nevada and the

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Hawaiian Islands, and including 20,000 Rotarians. The annual conference was held in Santa Monica, May 13, 14 and 15.

Mary Carr Moore, teacher of music composition, has received from American Penwomen first national prize for two successive years.

Dr. Walter S. Hertzog, professor of sociology in Chapman College, has been elected regional president of the Pacific Coast Sociological Society. He has also been appointed chairman of the Committee on Social Relations of the Southern California Division of the California Church Council.

Dr. Roy G. Bose, professor of education, has been elected president of Phi Delta Kappa. He has also been honored through an invitation to teach for two successive summers in the New Mexico Normal University.

Miss Doris Richardson, head of our physical education department for women, will teach this summer in New Mexico Normal University.

Coach Ralph Welch's basketball team won from some of the best teams in Southern California twenty-two out of twenty-five games that have been played this season.

## From Hiram College

**P**RESIDENT KENNETH I. BROWN of Hiram College will be the luncheon speaker at the State Convention of Disciples in Dayton on May 22. He also spoke at the Cleveland Disciples' Conference for high school students on Saturday, May 11, on "Who Should Go to College."

Among the high schools which have selected Hiram's president to be their commencement speaker are: Oberlin, Lordstown township, Vernon centralized schools in Kinsman, Mentor rural schools, North Baltimore, Mantua, Streetsboro, Fairport Harbor, Orange Village High School and LeRoy, New York.

An Aeolian organ has been presented to Hiram College by Mrs. Francis E. Drury of Gates Mills. The organ is of residence type and will be installed in the social hall of the new building now under construction. This room is to be used for Sunday afternoon vespers, receptions, teas and small formal dances.

In recognition of her gift and the previous generosity of her late husband, the board of trustees is naming the room Drury Hall. The organ will be dedicated with a special service when the room is completed.

Ward Harrison, director of engineering for the General Electric Company, Nela Park, Cleveland, spoke at a special convocation at Hiram College on Tuesday, April 30, on "The Contribution of Science to Contemporary Life." This meeting was conducted by the student honorary societies, Cap and Gown and Black Key, and names of newly elected members were announced.

"The Seven Last Words of Christ" by Dubois was sung by the a cappella choir of Hiram College on Wednesday

of Holy Week in an effective service. Three soloists, Marcia Kenyon Bissell, Joseph Marsilia and Gordon McKinnon came to Hiram to sing with the choir.

## Women and World Highways

(Continued from page 35.)

Thinking of children naturally suggests "The National Mothers' Christian Association." Begun by a missionary in 1898, and still mission supervised, it specializes in writing and publishing Christian literature on topics pertaining to home life. Eight thousand leaflets are printed monthly. The Association bound its leaflets for five past years into a volume called *Mother's Friend*, and presented one copy each to the Empress and Empress Dowager in honor of the birth of the Crown Prince.

Strongest and most popular of interdenominational activities for youth is the Y. W. C. A., with its constituency of 10,000 women and girls. The national student committee is elected by representatives of different Christian schools, and its camps and conferences include girls of all denominations. Practical work with Korean and Chinese women in Japan, especially in rural districts, is being successfully done, and there is a Friend's Home Industrial Center for working women in Nagoya. The Y. W. C. A. work in Japan is largely managed by well-qualified Japanese secretaries and boards of directors. Its helping hands stretch out in so many ways one cannot enumerate them all.

The Woman's Christian College of Japan (Tokyo Woman's University), with 500 students, is another interdenominational, interracial project largely in the hands of Christian women. The importance of higher education for Christian women leaders cannot be overestimated. On the fifteenth anniversary of the institution the alumnae gave a thank offering of 17,000 yen to the endowment fund of their Alma Mater.

There are many other "magnificent bits" of union movement which space forbids mentioning. In addition to the strictly Japanese Christian societies, there are the interracial women's clubs of Tokyo, Yokohama and Kobe. Women of nearly every nation under heaven unite in these for pleasure, instruction, culture, friendship and eleemosynary projects. Here women learn to love one another and to appreciate that one God is our Father and we are all sisters.

In the little isolated island of Japan women are such close neighbors and Christians are so few that denominations are unrecognizable in union activities. All work with a common purpose. Tremendous mountains of evil must yet be removed. Not since the first Christian apostles invaded Rome has there been such a challenge as is now before the Christians in Japan! Idolatry, imperialism, impurity, are entrenched here as they were there; against these with apostolic spirit and fervor Japan's Christian womanhood presses forward, united in Christ Jesus.



## Receipts for Ten Months Ending April 30, 1935

United Christian Missionary Society  
From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Net Increase	Special Funds	Increase
Churches	\$109,122.46	\$ 2,642.07	\$ 3,737.48*	\$ 852.50	\$ 555.13*
Sunday Schools	64,442.16	6,261.51	18,725.68*	117.40	43.72
Christian Endeavor Societies	2,500.76	54.99	486.90*		
Missionary Organizations	238,151.78	1,386.39	7,372.60*	200.12	447.54*
Individuals	12,203.35	3,889.90	3,970.10*	3,425.24	1,093.79
	\$426,420.51	\$14,234.86	\$34,292.76*	\$ 4,595.26	\$ 134.84

## From Miscellaneous Sources

Bequests	\$ 21,345.32	\$ 1,305.00	\$14,412.86	\$ 779.70	\$ 229.70
Interest (U. C. M. S.)	48,787.23		3,758.27	1,930.88	705.58*
Receipts (Old Societies)		18,977.62	2,250.00*		2,657.04*
Interest (Old Societies)	22,397.19		1,186.22		
Home Missionary Institutions	56,279.15		2,174.80		
Benevolent Institutions		20,420.65			
Foreign Field Receipts	122,048.03		20,207.60*		
Annuities				27,614.54	16,439.22
WORLD CALL Subscriptions and Advertising	28,906.43		3,914.56		
Literature	16,756.85		1,033.73		
Miscellaneous	25,055.04	1,449.77	1,761.64	5,064.95	928.62
	\$341,575.24	\$42,153.04	\$ 5,834.48	\$35,390.07	\$14,234.92

## Board of Education and Cooperating Colleges

Churches	\$13,539.83	\$4,842.43
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\*Decrease.

## The Missionary Register

## Missionaries Going to the Field

Mr. and Mrs. Fay E. Livengood, India, SS. "Britannic," Cunard-White Star Line, New York, July 29.  
Mrs. Edna W. Gish, SS. "President McKinley," Dollar Line, Seattle, Washington, August 3.

## Missionaries Returning From the Field

Miss Goldie P. Alumbaugh, leaving Africa first week in June.  
Mr. and Mrs. E. G. Boyer, leaving Africa first week in June.  
Mr. and Mrs. V. C. Carpenter, Puerto Rico, Baltimore May 17 (vacation).  
Miss Ina Lee Foster recently returned from South America.  
Miss Margaret Lawrence, China last of May.  
Miss Nancy A. Fry, China, New York, August 13, M. S. Niel Maersk.  
Mr. and Mrs. Malcolm Norment, Buenos Aires about June 12.

## Appointments

Miss Dorothy Menzies, daughter of W. G. Menzies, India, appointed missionary to India, April 23.  
Mrs. Chester Terry, India, appointed missionary, April 23.

## Birth

Marguerite, to Mr. and Mrs. Robin Cobble, Africa, April 3, at Wellesley Hills, Massachusetts.

## Deaths

Chester Terry, India (to have been appointed missionary, April 23), died April 11.  
Ed Lewis, Yates Center, Kansas, brother of Mrs. T. A. Young, Japan, April 15.

## Easter in Mexico

From Miss Elma C. Irelan of San Luis Potosi, Mexico, comes the word of eight baptisms during the Easter season, one a daughter of a member of our church in Charcas. F. J. Huegel of Mexico City was called to San Luis for a pre-Easter meeting which was much appreciated. A sacred concert was given on Friday evening under the direction of Mr. Holroyd, with Mrs. Kepple as pianist and Mrs. Holroyd and Mrs. Kepple as the principal singers. The pastor of the Presbyterian church and some of his choir participated and two members from Aguascalientes

were present to assist with special numbers.

## Work Among the Soldiers

F. J. Huegel of Mexico City is doing a worth-while work among the soldiers who guard the highways leading into the city. The men have shown great interest in the gospel message and in some places their wives are now included in the meetings held. A high army official, who has been active in gospel work in Mexico City, has accepted a transfer to Merida in Yucatan, with the hope of serving in a Christian way in a more difficult field.


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# The Last Page

## I Am Your Home

By P. R. Hayward

### I AM YOUR HOME.

I am stone, brick, boards, plaster.  
Those who look at me see walls, curtains,  
a yard—and they glibly think they have  
understood me when they can price me  
at So Much.

But I am a sign of the lifelong attraction  
of two persons to each other.

I am a crystallized expression of the long  
history of the human race.

I am a link between two generations of  
the life of man.

I am the rock on which the corruption of  
society has always broken at last.

I am the cradle of Idealism that is des-  
tined to subdue the world.

A Fire and a Strong Wind can wipe me  
out in a few hours.

But that which I have nurtured and pro-  
tected in the human soul—Hope, Faith  
and Love—endure forever.

### I AM YOUR HOME.

—In *Epworth Highroad*.

## Chinese Conversation

"I would learn," said the young man  
to the Chinese sage, "the whole art of  
polite conversation."

"Listen, my son!" replied the sage,  
holding up a cautionary finger.

"I am listening," said the pupil after  
a long silence. "Be so gracious as to  
proceed with your instruction."

"There is nothing more to tell," an-  
swered the smiling sage.—Peter Simple in  
the *Morning Post*.

Surgeon (addressing students at a hos-  
pital): "The muscle of the patient's left  
leg has contracted till it is much shorter  
than the right leg; therefore, he limps.  
Now what would you do in such circum-  
stances?"

Student: "Limp, too."

"If you would be considered clever, be  
silent and let your friends talk."

Little Rosalie, a first-grader, walking  
with her mother, spoke to a small boy.

"His name is Jimmy and he is in my  
grade," she explained.

"What is the little boy's last name?"  
her mother asked.

"His whole name," said Rosalie, "is  
Jimmy Sitdown—that's what the teacher  
calls him."—*Christian Advocate*.

An elderly farmer drove into town one  
day and hitched his team to a telegraph  
post.

"Here," exclaimed the burly policeman,  
"you can't hitch there!"

"Can't, eh?" shouted the irate farmer.  
"Well, why have you got a sign up, 'Fine  
for hitching!'"—*Exchange*.

Why should we be broad-minded, when  
the vogue runs to streamlines?—*Toledo  
Blade*.

## So Very, Very True

There are no idle words where children  
are.

Things spoken in their hearing carry far,  
Producing fruit of evil or of good  
To our great future human brotherhood.

The word dropped lightly from our care-  
less lips

Into the fertile child mind seeps and  
drips,

And intertwines with thought and im-  
pulse so

It may decide the path some soul shall  
go!

The eager child mind may not know it  
hears—

The words may fall upon unwitting ears.  
But nathless the record's graven deep;  
Subconsciousness a copy clear will keep.

So speak not thoughtlessly when they  
are by;

Your words fall not on sterile soil or  
dry.

Thoughts sown in plastic minds are car-  
ried far;

There are no idle words where children  
are.

—Strickland Gillilan.

## We've Often Felt That Way

Restaurant orchestras in Boston are so  
versatile they play anything a diner may  
request. Recently a patron was asked  
what he would like the orchestra to play.

"If it is agreeable to everybody else,"  
said the diner, "I wish they would play  
checkers till I finish my dinner."

## Spoil the Child

A negro mammy had a family of well-  
behaved boys and one day her mistress  
asked: "Sally, how did you raise your  
boys so well?"

"Ah'll tell you, missus," answered  
Sally, "Ah raise dem boys with a barrel  
stave, an' Ah raise 'em frequent."—  
*Atlanta Georgian*.

A tourist returning from California  
through the Texas Panhandle got into con-  
versation with an old settler and his son  
at a filling station.

"Looks as though we might have rain,"  
said the tourist.

"Well, I hope so," replied the native;  
"not so much for myself as for my boy  
here. I've seen it rain."

Johnny, ten, on applying for a position  
as office boy, was told by the smart man-  
ager: "No, I'm afraid you are too small.  
I think the reason is because your legs  
are too short."

With a smile the young applicant looked  
up and replied: "Huh, what this place  
needs is brains, not legs."

He got the job.

The other day a golfer noticed a new  
caddy.

"How come?" said he. "Where's the  
other boy?"

"Him and me tossed up to see who'd  
caddy for you," said the boy.

"Oh," much impressed with the ap-  
parent honor, "and so you won, did ye,  
laddie?"

"Nope!" said the boy. "I lost."—  
*Exchange*.

## High Visibility

The schoolmistress was giving her class  
of young pupils a test on a recent natural  
history lesson.

"Now, Bobby Jones," she said, "tell  
me where the elephant is found."

The boy hesitated for a moment; then  
his face lit up.

"The elephant, teacher," he said, "is  
such a large animal it is scarcely ever  
lost."—*Montreal Star*.

"The premium," said the insurance  
agent, "is very small. For only thirty  
shillings your house is insured for a pe-  
riod of three years."

"You mean you'll pay me 1,000 pounds  
if my house burns down during that  
time?" questioned the lady of the house.

"Exactly," assured the agent. "Of  
course, we make a careful investigation  
first."

"That's what I thought," said the  
lady, as she closed the door firmly. "I  
might have known there'd be a catch in  
it somewhere."—*Christian Science Moni-  
tor*.

When Gordon Maxwell, a missionary  
to India, asked a Hindu pundit if he  
would teach him his language, the Hindu  
pundit replied, "No, sahib, I will not  
teach you my language. You would make  
me a Christian." Gordon Maxwell re-  
plied, "You misunderstand me. I simply  
am asking you if you would teach me  
your language." The Hindu replied  
again, "No, sahib, I will not teach you.  
No man can live with you and not be-  
come a Christian."—*Selected*.

Prospective passenger (to aviator):  
"You'll bring me back safely, won't  
you?"

Aviator: "Have no fear, madam; I've  
never left anybody up there yet."

"Those can conquer who think they  
can."

"How much are you worth above the  
neck? Is your head a hatrack or a  
thinking machine? If you want to get  
ahead, you must have a head."

"I know I do not write so well,  
I would do better if I could,  
But I'd rather split infinitives  
Than do the same to wood."

—Onward.



# WORLD CALL

*Writes*

## Madam Secretary

*Dear Madam Secretary:*

As WORLD CALL Secretary of your local church you are interested in seeing your church on that new WORLD CALL Honor Roll.

*The deadline*, as you know, is June 30. That is the date on which we turn to the records to compile the new Honor Roll.

*It's up to you.* You know that you, better than anyone else in your church, are in a position to bring your subscription list up to Honor Roll requirements before June 30. *The preacher will help.* Of course he will. But really, it's up to you.

And you will not fail to lead out in this June Honor Roll drive. Don't wait, Madam Secretary. Begin now.

Faithfully yours,

WORLD CALL,  
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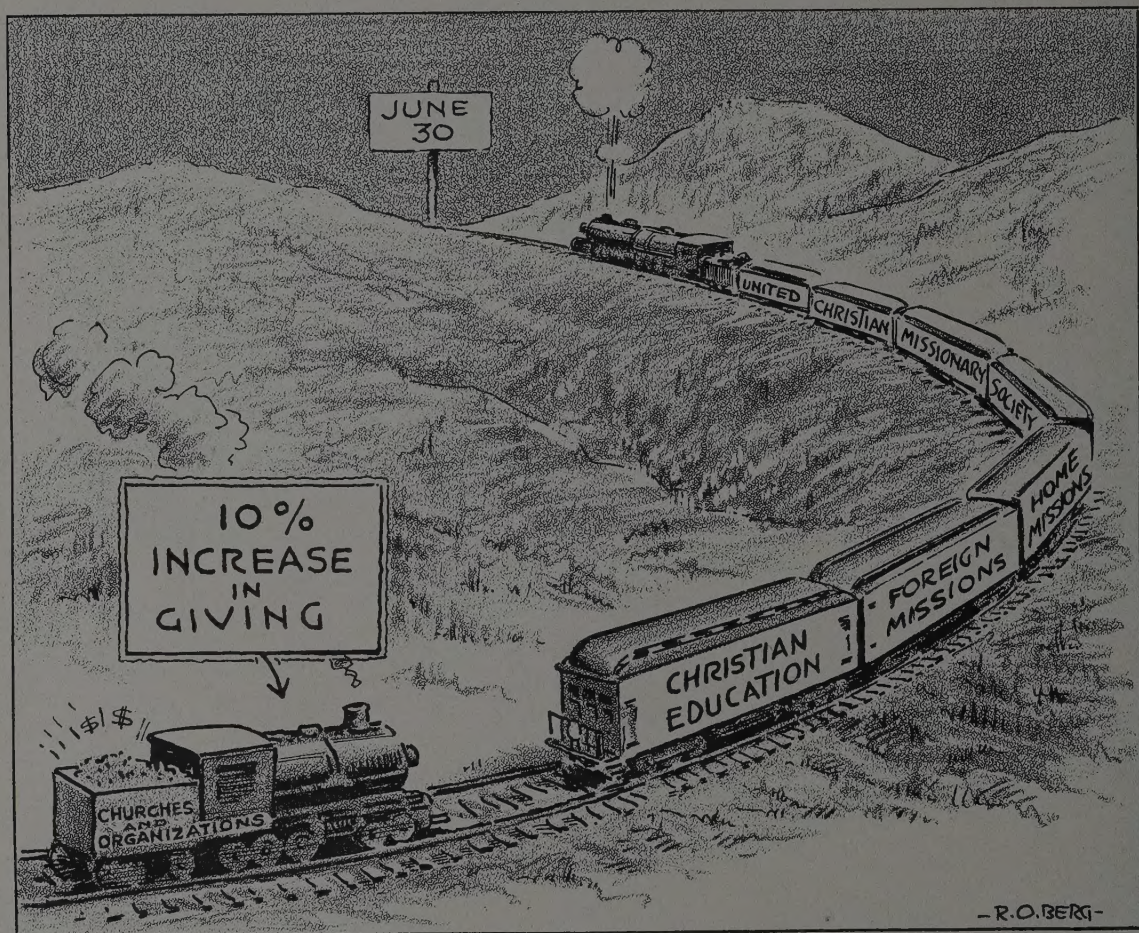
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